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RELIGION IN OUR SCHOOLS: OPINIONS VARY (page 5)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO & MONTREAL, FRIDAY, FEBRUARY 26th, 1965

GERMANY HELPED ISRAEL ONLY "UPON URGING" OF THE UNITED STATES GOV'T.

INFORMAL CONFERENCE IN MOSCOW ABOUT THE SOVIET JEWS. - Arthur Miller, famous American playwright seated between Aaron Vergelis, (extreme right) and A. Gontar, at offices of "Sovetish Haymland". Other Soviet Yiddish writers are seated to the left. Mr. Miller last week discussed with these Soviet Jewish writers the problems of Jewish culture in the Soviet Union. Exclusive photo by D. Sholomovich (APN).

For more about Jews in the USSR see article on page 2.

BONN SPOKESMAN: MILITARY AID WAS IMPOSED BY WASHINGTON

Complains About Boycott Idea In North America

BONN — The Government expressed "chagrin" on Friday that United States support for West Germany in its difficulties in the Middle East had been given "reluctantly".

"We do not hide the fact that a statement on its part in this whole affair was only gradually wrung out of the American Government", said Karl-Gunther von Hase, the Government press chief.

It is an open secret in Bonn — although not officially confirmed — that West Germany undertook heavy arms deliveries to Israel last year on United States urging. Last week, under pressure from the United Arab Republic, Bonn suspended shipments.

Herr von Hase also took note at a press conference of calls in United States business quarters for a boycott of West German goods in protest against Bonn's withdrawal of support for Israel.

"So forceful a reaction is all the more disappointing when it is recalled that respect for public opinion in America, was a factor in the Federal Republic's long and continuing concern for good relations with Israel", he declared.

The spokesman said that the West German Government took the boycott appeal "very seriously". It is grateful that the United States Government has "deplored" that idea, he said.

According to reliable information available here, a high United States official made the appeal directly to Chancellor Ludwig Erhard last summer to ship arms to Israel. The Chancellor agreed "reluctantly" to ship a large quantity of surplus tanks to Israel, it was stated.

Mr. von Hase said that he could "in no way deny" this report.

The Government spokesman said he believed there was "no misunderstanding now about the development of the Middle East situation". This was an apparent allusion to a State Department statement acknowledging that the United States had approved West German military aid to Israel.

Thus Germany made clear that its aid to Israel was a gesture imposed upon it by the United States, and not because of German atonement for crimes against humanity.

Demand Erhard Resignation

BONN (JCNS) — Because of the failure of his Middle Eastern policy, Dr. Ludwig Erhard, the Federal Chancellor, was asked to resign. The call came from a leading German writer, Herr Guenter Grass, who wrote in an open letter that Dr. Erhard's tactless, biased and helpless policy had insulted the victims of Nazi persecution and the survivors of the concentration camps.

The consequences of such a policy, said Herr Grass, who was born in 1927, will have to be borne by a generation of German citizens already bent under the weight of the Nazi catastrophe. The German people had enough cause for shame without letting such a policy continue, he said.

ATOMS FOR EGYPT

By our JCNS Correspondent

Bonn Government circles confirmed to your correspondent information that two German firms plan to participate in the construction of five Egyptian atomic power plants for the supply of electricity and the desalination of sea water.

But, they stressed, political developments would influence a final decision.

BEN GURION LOSES TO ESHKOL

JERUSALEM — Premier Levi Eshkol last weekend headed off an effort by former Premier David Ben-Gurion to persuade the Mapai party convention to adopt his views on two important questions.

The convention, held in Tel Aviv, rejected a new inquiry into the Lavon affair and approved a political alignment between Mapai and Ahdut Havoda party in the Parliamentary elections of next November.

However, Mr. Ben-Gurion and his supporters mustered surprising strength in losing to the Eshkol forces after days of acrimonious debate among the party's leaders before more than 2,000 Mapai delegates.

The outcome indicated that the split within the party was deepening and hardening into a crisis of leadership.

On the controversial Lavon affair, 40.9 per cent of the convention delegates backed Mr. Ben-Gurion's demand for a judicial inquiry into who ordered a disastrous security mission outside Israel in 1954.

Pinhas Lavon was Defense Minister at the time. In 1960 a special ministerial committee cleared Mr. Lavon of responsibility for the mission over Mr. Ben-Gurion's bitter objections.

(The mission is said to have involved sabotage in Egypt by an Israeli espionage team. Of 13 members of the group who were arrested, two were executed and one committed suicide. The others were sentenced

At the party convention, Mr. Ben-Gurion vowed to continue his fight on the Lavon issue even if Mapai were to expel him — an unlikely prospect. He indicated that he would make the inquiry an issue in the November elections.

On the question of a political alignment with the Ahdut Havoda party, the Ben-Gurion wing's opposition was conditional. The former Premier and his supporters were not opposed so long as alignment did not imply abandonment of electoral reform — a switch from proportional to direct elections — as a party plank.

However, one of the clauses in the proposed agreement with Ahdut Havoda provides for shelving electoral reform efforts by Mapai during the four-year term of the Parliament that will be elected in November.

•Commentary•

By M. J. Nurenberger

DIE FOR ERHARD?

At last, one should be grateful to the West German government spokesman, Herr von Hase, for sincerity and candor. In a press statement in Bonn last Friday, von Hase admitted that West Germany undertook the "heavy arms" deliveries to Israel only upon "the urging of the United States". Up to now we believed that this important aid to the defense of Israel was the result of Ben Gurion's talks with Adenauer. In fact, B.G. himself stated two weeks ago that he considered this support part of an old agreement.

* * *

Thus it is more than clear that Germany never intended actually to help Israel—a role which, to a certain extent, came about only because of persecutions unheard of in history that a German government launched against a peaceful people. Because the United States had helped Germany regain its economic power, because the United States had possessed faith (in large measure the result of Ben Gurion's handshake with Adenauer and Goldmann's whopping noise about the big favor of "Reparations") —Germany returned a small portion of the monies, fleeced from the poor, to the rightful heirs.

In other respects, the new Germany in which we all thought we noted some change, some return to humaneness, some understanding for the suffering of others, again has become a selfish power where superficial might is taken for right.

Naturally, Germany would have been displeased had the United States, during the Berlin crisis, reneged on her pledge to defend the people of Berlin. Nor would Germany have relished an American understanding with Russia at the expense of German unity. Nevertheless, if such an entente between Moscow and Washington were to materialize—and Germany would remain holding the bag— it would have no right to be shocked or surprised.

If there will be cynical disregard for solemn international undertakings, this contempt will be "Made in Germany". And the symbol of such callousness will be the impertinence of Erhard's statement about his breach of the pact with Israel.

* * *

Someday, when the history of these difficult years will be written, a chronicler may note that West Germany lost one of its important battles for development and democratic equation when it abandoned Israel; for it failed in its first moral test.

After the Bonn retreat in the face of Nasser's blackmail, the West German government never will be able to appeal to the conscience of the world anytime its vital interests are at stake. For people will want to know WHY they should fight beside Bonn, WHY should they die for Erhard.

FELIX FRANKFURTER

The demise at the age of 82 of Felix Frankfurter, famous U.S. Supreme Court Justice is a great loss to world Jewry, to Israel and especially to the Jewish Community on the North American continent. Frankfurter's passing from the American scene will also be regretted in all liberal circles.

Justice Frankfurter represented the last link of the present day generation of Americans with that of Roosevelt and the New Deal era.

Frankfurter was a proud Jew. He fought openly and courageously for the establishment of a Jewish state. His correspondence with Ibn Saud on Zionism is now part of history. It is a fact that he was the only Jew who had convinced an Arab potentate to agree on the establishment of a Jewish state.

PROTEST IN LONDON

LONDON (JCNS) — A protest meeting urging the Federal German Government to extend its Statute of Limitation with regard to war criminals will be held at the St. Pancras Town Hall, London, on February 24.

The meeting is being organised by the Memorial Committee. Among the speakers will be Mr. Ronald Brown, M.P., who will preside, the Rev. Dr. Isaac Levy, the Rev. Saul Amias, Mr. David Ennals, M.P., Mr. Reg Freeson, M.P., and Mr. John Mendelson, M.P.

On February 23, a silent vigil will take place at the German Embassy in Belgravia.

Reported middleman in Middle East conflict.—President De Gaulle with Mrs. De Gaulle, King Hussein and his wife photographed recently, when the Arab monarch visited Paris. According to reports from France, De Gaulle started negotiations about peace in the Middle East.

TERROR IN ARGENTINA

MAR DEL PLATA (JCNS) — So far unidentified assailants threw a home-made bomb at a Jewish-owned shop in one of the main streets of Corrientes, about 900 miles from Buenos Aires. The explosion was followed by a fire. No one was hurt, but damage estimated at $ 1800 was caused. The police are investigating.

The provincial government of Corrientes issued a statement deploring the incident and sharply condemning its authors. "Such attacks," it said "are repulsive to the traditionally courteous spirit of the people of Corrientes."

This is the third antisemitic attack in Corrientes in a month. Last month, arson at the administrative offices of the local community caused damage estimated at $ 5400. Some days ago the name plates of a street called "Estado de Israel" were replaced with posters bearing the name "Adolf Hitler Street."

Appeals to Canadian Jews for loyalty to tradition: Commonwealth Chief Rabbi Dr. Israel Brodie.

(see editorial page 4)

HISTORY OF THE JEWS OF CANADA

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A JCNS REPORT

SOVIET JEWS: WHY THE PROBLEM?

While official Soviet organs and spokesmen, more particularly the Jewish ones, continue to insist that Russian Jews are neither culturally nor religiously oppressed, and produce the occasional book or photograph to make the point, leading Communists in the Western world are locked in close ideological debate on what they term "the national question," but which is in essence the Jewish question.

The pins which pricked the Communist conscience were the undoubtedly anti-semitic books by Kychko and Mayatsky published in the Soviet Union under official licence. While the neo-Stalinist Communist Parties found comfort and release in the low-keyed official Soviet denunciations of both these volumes, the parties with a more liberal bent, such as those in France, Italy, Australia and the United States, which had enjoyed the taste of freedom allowed them in the Khruschev period, were deeply shocked.

This has been reflected in a number of public statements, but the ideological questions aroused have been debated nowhere more thoroughly than in the United States where two leading Jewish Communist figures, Paul Novick and Hyman Lumer, have been engaged in a lengthy polemic, much of it in the pages of "Political Affairs", the theoretical journal of the American Communist Party.

While the starting point for their discussion is interpretation of Lenin's policies on national minorities and their applicability today, the central issue for both of them is whether Jewish assimilation is to be encouraged or whether Jewish culture is to be promoted as a progressive force.

Although the problem is posed within the context of the American-Jewish community, neither of the debaters pretends other than their views are directly relevant to the status of the Soviet Jewish community.

Novick's point is that the slogan or theory of assimilation is a divisive one in the American-Jewish community and that it can result only "in the isolation of those who propagate this theory." The burning issue among people generally is unity, "unity in the struggle against the ultras, the warmongers and cold warriors." Assimilation, he insists, is not the issue.

It would be criminal, says Novick, "to leave it to the ultras to champion the cause of national interests — that is, to harm these interests— as the Goldwaterites did among the national groups during the election campaign."

It was "dead wrong" to consider work among the national groups, activities for progressive national culture, as something "nationalistic", having no relation to the general struggle.

Some progressives unfortunately thought this way, thereby leaving the field to reactionaries among the national groups and "harming the general struggle to boot."

Lumer takes the opposite view. There had been a post-Hitler upsurge of Jewish consciousness, attachment and, "it must be added, Jewish nationalism", he concedes, but this went hand in hand with assimilation.

While Jews as a group were not about to disappear, while Jewish life would continue to exist as a distinct entity for some time to come and Jewish culture was not by any means about to be wiped out, it was a fact that Jewish culture was becoming fused with that of the majority. "It is clear that Jewish culture is far from dead. But it is equally clear that it is becoming more and more a part of American culture."

If this process was a reality in the capitalist United States, why should it be any less of a reality in the Socialist Soviet Union? he asks. He agrees that "mistakes have been made" in Russia, but "the waging of an all-out campaign against the remnants of antisemitism, together with the insuring of the full availability of Yiddish cultural institutions and materials, would only lead to hastening the process all the more."

Cultural fusion is anathema to bourgeois nationalists, observes Lumer in what he obviously considers a telling blow against Novick. Motivated by ideas of narrow nationalism and exclusiveness, they seek "Jewish survival" as an end in itself. To many of them, the criterion of "Jewishness" is adherence to the Jewish religion and this is not infrequently accompanied by the chauvinist concept of the Jews as the "chosen people."

It is not surprising to Lumer that "to such people a decline of antisemitism should appear as a source of problems."

Perhaps one of the most useful contributions to the ideological discussions now going on was made by Louis Harap in "Jewish Currents", an American monthly which describes itself as "progressive."

If, as Soviet leaders used to maintain, provisions for cultural and religious life are not desired by Soviet Jews, or not very many of them ("although the evidence seems to show that many do desire them"), then, says Harap, the attempt to revive Jewish life will atrophy by a free and natural social process.

"It is the forcing of this process that is incompatible with socialist principles. It is essential that the Jews themselves make whatever decision ultimately develops, rather than that a decision be reached by administrative ukase or that the evil results of past administrative actions be used to explain or justify the present unsatisfactory situation in Soviet Jewish group life and cultural expression in Yiddish and other languages."

What all three seem to overlook is made crystal clear by "Jacques Fernier", the pseudonym of a French Catholic writer and journalist who is well acquainted with the Soviet scene and many of its leading writers and intellectuals.

Writing in the current issue of "Problems of Communism", a U.S. Government publication, Fernier points out that Judaism does not appear menacing to the Soviet authorities primarily as a form of "superstition" in the context of the campaign against religion.

Rather, from the Government's viewpoint, it is essentially the bearer of a political threat, a view which arose in the wake of the Second World War, when the Soviet authorities first began to associate Judaism at home with the active international force of Zionism, a force which in turn appeared closely linked with the Soviet Union's then arch-enemy, the United States, or at least to the powerful and affluent American-Jewish community.

In short, Fernier observes, the Jews were deemed by the very nature of their situation, to be either potentially or actually "unpatriotic". These suspicions have been significantly attenuated since the death of Stalin, but they have far from disappeared, as demonstrated both by the Soviet Government's continuing hostility to Zionism abroad and by its distrust of Jewish cultural activities at home.

Whether founded on reality or not, Fernier observes, the political motive in Soviet anti-Judaism is no doubt the primary one. "Furthermore, it is only in the case of Judaism that a religious community coincides with a single ethnic or cultural group, thereby automatically giving to anti-Judaic propaganda an extra-religious, social focus absent in all other cases (with the partial exception of Islam and the Turkic population of the Soviet Union).

"The result of such a focus is ,and can only be, that the line between anti-Judaism and antisemitism is thin almost to the point of imperceptibility."

A CONQUEROR OF BERLIN — Soviet Lieutenant-General Hirsh Plaskov, whose canons bombarded Berlin 20 years ago exactly.

Ottawa News

OTTAWA HILLEL LODGE

Ottawa Hillel Lodge (Home for the Aged) is becoming rapidly a point of interest, as reflected in the number of unsolicited enquiries that have been received for admission to the home after completion.

J. C. Horwitz, chairman, reports that the home should be ready for occupancy around October. To date, the campaign for funds, under Gilbert Greenberg, has brought in approximately $250,000. The admitting committee, headed by Dr. Samuel Mirsky, is finalizing admission policy regarding fees and general arrangements. Details will be made public at the next meeting which will be held at the Ottawa Jewish Community Center on Tuesday, March 30, 8:00 p.m., when Len Novak, executive director of the Maimonides Home in Montreal, will be guest speaker.

Percy Bernstein can be contacted for information (733-6090).

THE DEPUTY

The Deputy, Rolf Hochhuth's controversial play, was performed in Ottawa on Thursday, February 25th.

BROTHERHOOD WEEK

The Glebe United Church marked Brotherhood Week by presenting Rabbi J. B. Friedberg as principal speaker at its recent service. Other speakers were: Aiah Dauda, student from Sierra Leone; the Rev. S.K.C. Choo of the Ottawa Chinese United Church; Raj Bhargava of India; the Rev. J. L. Pottruff of Glebe United Church, who expressed appreciation for the participation of the guests of various faiths.

Chinese, Indian and Hebrew dances and folk songs followed.

ADULT INSTITUTE

At a recent meeting of the Adult Institute, Rabbi Maurice S. Cohen of Montreal's Shaare Zion Synagogue gave an address on: The Matter with Modern marriage.

ANNUAL INSTITUTE

Dr. Ben Schlessinger, professor at Toronto University, was guest speaker recently at the second annual institute of the Agudath Israel Sisterhood, in conjunction with the Torah Fund luncheon.

PRESENT REPORT

On Wednesday, March 3rd, delegates to the recent meeting of the UOJCA in Montreal will present their report to the joint sisterhoods of B'nai Jacob and Machzikei Adas.

Mrs. S. Lipson will give a Purim reading.

DISCUSSION

A panel discussion on, Contemporary Society and the Young Jewish Adult, was held recently at a meeting of Beth Shalom Sisterhood. Panelists were: Sheila Lithwick; Mavis Rose; Daviel Kimmel; Stanley Levine. Dr. Harvey Lithwick of Carleton University was moderator.

CARNIVAL

Machzikei Adas Sisterhood will have a Purim carnival for children in the synagogue on Sunday, March 21st.

RECORDS GIVEN

B'nai B'rith Women, Chapter 421, presented records recently to the Retarded Children's Association.

VARIETY SHOW

B'nai B'rith Parliament Chapter will have a carnival and variety show at the Community Center tomorrow, Saturday, February 27th. A skit will be performed, written by members, produced and directed by Bernard Shindler.

TEA

Hadassah recently held a cancer research foundation tea.

The biennial regional conference, including eastern Ontario and Quebec, will be held Monday and Tuesday, March 1st and 2nd, at the Chateau Laurier. Mr. Ami Benari of the Jewish Agency, New York, will be guest speaker.

TRIBUTE

ORT will hold a tribute tea for Mrs. A. B. Bennett of Toronto, immediate past president of Women's Canadian ORT.

GUESTS

A hundred Pioneer Women from Montreal were guests of the Ottawa branch recently. After lunch they toured the capital, then had tea at Kinneret House with Mrs. Gershon Avner, wife of the Israeli ambassador.

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By Trude Weiss-Rosmarin

Split in the Establishment

The lead article in the February "Reader's Digest" is by its senior editor, Mr. Clarence W. Hall, and calls for opposition to the Supreme Court decision of June 1962, declaring the non-denominational Regent's Prayer unconstitutional.

In his article, "Is Religion Banned From Our Schools?" Mr. Hall concludes that a narrowly, literalistic interpretation of the principle of separation of Religion and State has exiled God from American education on the pre-college level.

Significantly, the attitude of the "New York Times" towards Federal aid to parochial schools is identical with that of the "Reader's Digest" — rejection of the idea of an absolute, aseptic "Wall of Separation". In the lead article of the "New York Times Magazine" of January 31, Professor Carl M. Degler argues that "the question of aid to parochial schools needs recognition of the national good, not slogan-trading", adding that "constitutional restrictions are less rigid than some opponents of Federal aid to parochial schools would have us believe".

Unlike President Kennedy who, as a Catholic was extremely sensitive to all Church-State issues, tending to err on the side of giving less Government recognition and aid to religion than was its due, President Johnson, as a member of the Protestant majority, does not hesitate to assert, as he did in his inaugural address, that Americans are "a nation of believers" in the ideals of democracy as well as in God.

Characteristically, Mister Johnson chose the words of King Solomon's inaugural prayer for his own petition to Almighty God: "Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?".

While American public opinion, from the "Reader's Digest" to the "New York Times", approves of Mister Johnson's common-sense approach and relaxed attitude to the principle of separation of Religion and State, the Jewish defence agencies and some of the non-Orthodox synagogue federations are again on the war-path, seeking to protect what they regard as "true Americanism".

Various emergency meetings and conferences called to discuss President Johnson's School Aid Bill have launched blistering attacks on some of its provisions, which require that Federal funds be used to help parochial schools purchase non-religious text-books for their pupils and to enable these children to participate in "shared time programmes" in public schools having facilities for sports, recreation and scientific studies in well equipped laboratories that parochial schools cannot afford.

The American Jewish Congress has delegated Mr. Howard M. Squadron, a New York lawyer, to protest at a Congress sub-committee hearing against any type of Federal aid to religiously affiliated schools; Rabbi Maurice A. Eisendrath, president of the Union of American Hebrew Congregations (Reform), has called upon President Johnson to emulate President Kennedy's faithfulness to the principle of "separation"; and the New York Board of Rabbis and the Synagogue Council of America, over the protest of some of their Orthodox constituents, have expressed alarm and indignation over President Johnson's "tampering with the separation of Religion and State".

Since most of the Orthodox leaders approve of the Johnson School Aid Bill, the American-Jewish "establishment" is now engaged in a heated controversy over the meaning of the First Amendment to the Constitution (which lays down, **inter alia**, the separation of Church and State).

The Orthodox and the non-Orthodox disagree fiercely, but some of the younger men in the Reform rabbinate do not follow the "organisational" policy. Rabbi Samuel E. Karff, for instance, spiritual leader of Chicago's largest Reform Temple — Sinai — recently said: "The time has come for Jewish groups to re-examine the hard and intransigent line we have taken... and to support the essential principle, if not the details, of the President's educational Bill".

Rabbi Karff, who ministers to one of America's 'prestige' Reform temples, argues that "a child from an under-privileged family should not be deprived of some compensatory educational aid simply because he attends a parochial school".

At a recent discussion between rabbis and priests, Father John Sheerin, editor of the "Catholic World", confirmed what many Jewish observers of the Jewish opposition to Federal aid for parochial schools (including Jewish day schools) have stressed, namely, that there is "a new breeding-ground of antisemitism" in the Jewish opposition to the Federal government's more relaxed attitude to religion.

Father Sheerin's warning that there is "the prospect that there will be constant friction between Catholics and Jews over these Church-State problems" is timely. Even more distressing is that Jews are openly divided over these problems, because the vast majority of American Jews are guided by organisations.

Important Development

BETH SHOLOM SCHOOL JOINS "ASSOCIATED"

An important development has taken place recently in local Jewish education when another Hebrew School in the Toronto area joined forces with the large and growing network of schools known as the Associated Hebrew Schools of Toronto. The new member of this large school system is the Beth Sholom (Mildred Arnoff) Hebrew School. Accretion of Beth Sholom Hebrew School and its nursery to Associated brings the enrolment of these schools to a total of 2800, making it without a doubt the largest single school system on the continent.

The Beth Sholom (Mildred Arnoff) Memorial School was established eighteen years ago (prior to the establishment of the Toronto Bureau of Jewish Education) with the cooperation of Associated. Since then it has grown along with its sponsoring congregation, Beth Sholom, which is one of the larger and more influential synagogues of the community. (President of Beth Sholom Congregation is Henry Donsky; Rabbi Dr. David Monson, spiritual leader since its establishment. Mr. Marvin Urbas is Chairman of its education committee.)

Beth Sholom Hebrew School is one of the few congregational schools which has maintained persistently a five-day, ten-hour-a-week program of instruction, thus seeking to obtain higher standards in Jewish education for its students. Mr. Azriel Karney, principal of Beth Sholom Talmud Torah during all the years of its existence, formerly was on staff of Associated Hebrew Schools.

In the past several years, with the shift of the Jewish population northward, there has been some decline in the school's enrolment as compared to the peak of five years ago when about five hundred pupils were in attendance.

Mr. Joseph Levine, president of Associated, in welcoming Beth Sholom into the school-family of Associated, expressed his conviction that both Beth Sholom Hebrew School and Associated would benefit mutually from the new partnership — with a resultant strengthening of Jewish education in the community.

Members of the Beth Sholom educational committee will be represented fully on the Board of Associated, as are all its constituent schools, and will work together closely to advance educational objectives for the benefit of all the students enroled.

The Associated Hebrew Schools are affiliated with the Bureau of Jewish Education, an arm of the United Jewish Welfare Fund. Along with other schools, Associated receives substantial grants from the Welfare Fund, which are channeled through the Bureau.

Other departments of Associated include nurseries, kindergartens, elementary day school, and Junior Day High School. The community Senior Day High School, sponsored and subsidized by the United Jewish Welfare Fund, currently is housed in the building of Associated.

Other afternoon Hebrew Schools affiliated with Associated are the Shaarei Shomayim Talmud Torah, the North Bathurst Talmud Torah and Beth Emeth-Bais Yehuda Talmud Torah. The Central Evening High School of Associated is open to graduates of the elementary evening schools.

The annual budget of this large school system is close to one million dollars, with the bulk of the cost covered by tuition fee income. Approximately 25% is derived from subsidies and grants made available by the United Jewish Welfare Fund.

The Associated Hebrew Schools, founded 58 years ago, have acquired a wide reputation for high educational standards and academic achievement.

BOEHM 70

FRANKFURT (JCNS) — Professor Franz Boehm, the Christian-Democrat member of the Bundestag and deputy chairman of its indemnification committee, celebrated his 70th birthday on Tuesday.

Because of his opposition to Nazi measures against the Jews he was forced to retire from his teaching post at Jena University in 1938.

Since 1946 he has been a professor at Frankfurt University, and has held his present seat in Parliament since 1953. In 1952 he headed the West German delegation to the reparations talks with a Jewish delegation at The Hague, and is known as "the father of the Reparations Agreement."

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THIS WEEK AT THE CORONET

Our most unusual lobby entrance is well on its way towards completion. You will delight in the skillful blending of glass, natural stone, marble and sunken pool.

Our spacious underground garage is now ready for use. The heated ramp insures your safe entrance and exit in all weather; both high speed elevators will take you from the garage level to your desired floor.

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ROCKY LOFRANCO TELLS HIS AMAZING STORY OF HAIRSTYLING

THE SECRET IS OUT:

BEAUTY INNOVATION BOON TO BUSY FEMME

by MARY LIGHTBAUM

How many ladies are aware of a new device that, for the busy housewife, club woman and career girl, is a time-saving boon?

If this sounds revolutionary, rest assured it is. For this very efficient invention—nay, fantastic— is able to effect a touchup in seven minutes and a bleach in eleven, give or take a minute. Furthermore, there is no problem of uneven haircoloring.

The new contrivance, which is not yet available in the States, originates in France. And, since seeing is believing, one can be convinced at Lofranco's House of Beauty (894 Eglinton Avenue West, 787-0205), one of the very few beauty salons in Toronto accorded the privilege of this miraculous contraption.

* * *

The enterprising young man responsible for introducing a complete change in hair technique is twenty-eight-year-old Rocky LoFranco of Italy who was brought up virtually with the smell of hair lotion in his nostrils.

As a little boy in Italy, he spent hours on end at beauty shops, absorbing the fascinating business of beautifying the elegance-conscious Italian ladies. There he received his practical experience after completing high school, meanwhile attending a school of beauty culture in the evening.

In 1954, ambitious, young Rocky arrived in Toronto, filled with ideas which, he hoped, would refashion the entire beauty industry. Wisely, he studied English. Then, not quite satisfied, he returned to his native country four years later to continue his studies at a leading beauty academy. Upon completion, he felt the time had come when he confidently could put his knowledge to practical use.

Once more he emigrated to Toronto, in 1960, where he immediately set up shop. Now he is operating from his present spacious location where Lofranco's House of Beauty enjoys a reputation which is fast becoming the envy of the vicinity.

* * *

The amazing discovery of the seven-minute tint and the eleven-minute bleach is not all that makes Lofranco's distinctive. A further distinguishing feature is hair-styling. On this topic, Rocky has very definite ideas.

"I don't like to see even two customers leave with the same hair-dress. I'm a stylist; I work to suit the shape of the individual face."

Judging from the results, Rocky indeed has a happy clientele.

Nor is that all. A special service,free to all customers, is the X-ray of hair every six months. For, as Rocky explains, it is important to know whether or not hair perspires normally. Then there are special products for dandruff, dryness, blood circulation. To go with that are several kinds of hair shampoo for the normal, dry or oily scalp.

Rocky is quite thorough. Rounding out the responsibility of this astonishing young man is the fact that he is active in the Italian Association of Hairdressers which informs its friends of new trends and progress.

Twelve operators are on hand, with additional experience in manicure, pedicure, facials and eyelash tinting.

Ask Rocky's two "special" customers who visit Lofranco's from as far off as Detroit for their monthly cut and set. They'll attest to his skill.

SOME OF THE HAIRSTYLES FOR SPRINGTIME

SHORT CUT FOR SPRINGTIME

IDENTICAL HAIRCUT — Worked in with a postiche.

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

MAIN EDITORIAL AND BUSINESS OFFICES:
1218 Eglinton Ave. W., Toronto (10), Ont. Telephone: RU. 9-1895
Montreal Office: 1117 St. Catherine St. W., Montreal (2) P.Q. — Tel. 845-9103

M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VI NO. 9 (270)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.
Authorized As Second Class Mail, Post Office Department, Ottawa and for payment of postage in cash
CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

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ZIONIST PARTIES AGREE

PEACE IN FUNDRAISING ESTABLISHMENT

Believers in the status quo in our fundraising institutions will be happy to learn that Canadian Zionist groups which split at the last convention because of allocations of funds are united once more. It seems that they all have agreed to continue accepting the same budget for the different groups. Thus those among us who were concerned about the efficiency of any one Zionist club which calls itself a political party do not have cause to fret. For the next year or so, it appears, the United Jewish Appeal will continue to foot the bill.

Education, of course, remains the only problem. For, those schools that do not receive support from the United Jewish Welfare Fund haven't influence with the World Zionist leaders who primarily are interested in those who applaud them whenever they appear here to deliver what Ben Gurion calls discourses about "Zionist nonsense".

DR. BRODIE IN CANADA

ROLE OF HISTORIC JEW

The visit to Montreal last weekend by the Chief Rabbi of the Commonwealth, Dr. Israel Brodie, will result undoubtedly in a strengthening of the spirit of Judaism in this country.

The spiritual leaders of the traditional Jewish community of Canada who listened to the Chief Rabbi whether at the special meeting of the Rabbinical Council, or at Montreal's Beth Ora Synagogue where he was introduced by Rabbi Morris Halpern and at the Zambrowsky testimonial dinner at the Queen Elizabeth Hotel, were profoundly moved and inspired. For Dr. Brodie, in his very appearance, in his approach to the problems of our times, symbolizes the concept of Torah and Derekh Eretz, of worldliness plus utter faith.

Rabbi Brodie spoke to the young especially, who were meeting in a youth convocation. He stressed the fact that youth is influenced not by compromise but by challenge of difficulties. Therefore traditional, undiluted Judaism attracts the young to the battlefront of Torah.

In Canada, where many of us feel so closely linked to British Jewry, it is particularly encouraging to hear from Great Britain the voice of loyalty to and sacrifice for authentic Jewishness. It is this genuine expression of Judaism which not only consolidates our people, makes it invulnerable against the onslaught of idolatry, but also creates among our neighbors the deep respect for the historic Jew. For only the historic Jew has "the right" to be different.

PARTY SQUABBLES GO ON...

THE DRIVER: — DON'T WORRY ! I'LL BE RIGHT BACK !

Jerusalem Post and Ma'ariv.

KEEP SMILING

B. G. AGAIN

When David Ben Gurion, former Israeli Prime Minister, visited London recently, he took time to visit a bookshop. He was approached there by a young girl student who asked him to autograph a book.

"It's a **bar mitzvah** present," she explained.

Ben Gurion obliged.

Name of the book? A History of Russia.

* * *

TERRIBLE, WITH LOVE

The Jerusalem Post relates an incident which is not unusual in Israel:

A Tel Aviv cynic says that Israel needs tourists not because they bring dollars but because they love the country. He met a man from Canada who buttonholed him with a torrent of complaints.

"Food stands around openly at cafes, with the flies polka-dotting everything, and the waiters touching edibles with their hands and dropping ashes over them. Dogs taken out on leads are allowed by their owners to foul the pavements until you need stilts to walk safely. Beggars should not be allowed in the streets, especially crippled ones looking for sympathy, for those who need help are no doubt receiving it from the government.

"Why do I come? Because I like to. It is the most wonderful place on earth. I enjoy my stay. All the guides are experts and all the Israelis are friendly, the children are well brought up, people take such lovely flowers home on Fridays, the young have respect for their elders, people are polite on buses and in the streets. And those brave soldiers and soldier girls!

"Israel is good. When I see a woman pregnant I find myself hoping it will be twins... Now where can you get an Israeli nowadays with such sheer oldfashioned **Tsionut?**"

A CJN ON THE SPOT REPORT

PROBLEMS IN ADEN

By A Special Correspondent

A tourist arriving in Aden by sea disembarks at the Prince of Wales Pier, and the first shop he sees as he steps into the street is the Miramar. It is Jewish-owned as are the Champion Stores, the Central Stores, Eros and Chez Vous, all within fifty yards. A short stroll up the famous Crescent will then bring him to the next batch of Jewish-owned shops which interspersed with comparatively newly established Arab — and Indian-owned shops, continue to the end of the shopping area.

There are also the Rock, Grand, Victoria and Marina Hotels, owned by Jews but not "Jewish" and, five miles away in the old town of Crater, there are the Jewish merchants dealing in cloth, skins, tobacco and manufactured goods, supplying the local traders with everything from fishing nets to transistor radios.

In addition, there are one or two goldsmiths, several property brokers and a handful of civil servants, one of whom was in the 1965 New Year Honours List, and a number of others, making up, together with about 100 school-children, a 400-member Jewish community.

"Jewish" property can be found everywhere. Aden's former Jewish "royal family", the Messas, used to own most of it. Quite a lot was transferred to communal trust, but the more extensive buildings and sites have been or are in the process of being sold, by the prolific Messa heirs.

This family is a fabulous story in itself. Its legacies, both material and spiritual, permeate almost every aspect of the last 100 years of Aden's Jewish history. They served on the Government Executive Council over 60 years ago, they appointed the Rabbis, they educated the children, they employed their fathers, and a Messa is still the president of the community.

Today, their former glory is only a shadow of its former self. Aden Jewry as a whole faces a barren situation. It is virtually sterile socially, politically and economically with in itself, and only tolerated by those outside. There is little employment for its sons except in its own ranks. The multi-millionaire patrons of St. Antony's College, Oxford, and the international Atlantic College refused to employ two young Jews, who were admittedly otherwise more than eligible, to fill existing vacancies, because of alleged potential trade union hostility and, therefore, hypothetical detriment to their business. It is a similar story with the banks, but their excuse is that employing Jews might lead to friction with their Arab staff.

Aden Jewry saw the writing on the wall in 1948, when the Arab world projected its attitude to Israel onto Jews in general, whatever their nationality. Aden Jews have wistfully and continuously placed their frequently bruised hopes on the British Raj, but have sadly concluded that the British only protect the "British" British.

The squeeze has been on for years. Queries by Jews here about their national future after independence produced only the comment: "many governments assuming independence have made promises about the rights of minorities, but after independence is realised there is no redress when promises are broken." Whatever safeguards may be incorporated into a constitution would have little real value.

That is the broad picture of Aden Jewry's situation, and one would think that it would tend to unite the community, but this is unfortunately not the case.

The communal hierarchy, recognised by the Government and the international Jewish organisations, is embodied in the Jewish Community Council. It was, I understand, elected in 1952 for a term of two years, and has remained in office ever since, despite many attempts by different groups to remove it.

Uneasy coalition have sometimes been attempted, but a recent communal general meeting — the first for many years — produced a brawl and a minor walk-out. However, a resolution put to the majority, who remained, was passed almost unanimously by open vote. The resolution, relating to a Sharia Trust matter, was the subject of correspondents from several members of the community in the local English-language weekly newspaper.

The trusts are the main cause of the quarrelling that has been going on, even reaching the courts. One large trust, which should have twelve trustees is administered by only one or two. Sharia Trusts are administered by "some" members of the Community Council because there is no Sharia. Nobody has any faith in anybody else.

The opposition cannot be said to be unblemished, or to provide any better alternative to the present "status quo". Communal election, which might have solved these problems, seem to have been avoided by those who are capable of arranging them. Personal animosities and vested interests play a big part in any attempts at conciliation. Impartiality, never complete, does nevertheless manifest itself in varying degrees, depending on the issue in hand, and the Council party has a long record of communal work to its credit, which probably outweighs other considerations, despite the errors it has made.

The other groups are isolated. Communal democracy is the demand, but its attainment is very remote if it is to encompass the whole community.

Apart from the four synagogues, which for the most part follow their own paths, the only communal organisation is the Selim School, endowed by the late Selim Menahem Banin Messa. Without the Government's Grant-in-Aid and financial support from the Anglo-Jewish Association, the Jewish Colonization Association, the Central British Fund, Jewish Child's Day and the Jewish Memorial Council, who together contribute considerably more than half the school's budget, it would have closed years ago.

(Continued on Page 10)

JEWISH SECTS

KARAITES

by N. WIEDER

The repudiation of the oral traditions of rabbinic Judaism as embodied in Mishna and Talmud, and the insistence on the written text of Scripture as the exclusive source of religious legislation, was the cardinal teaching o the Karaite sect which appeared on the scene of Jewish history in the middle of the eight century C.E. and which managed to survive albeit in very small numbers, to the present day.

It must be emphasized that the anti-traditional forces did not suddenly spring into existence with the apostasy of Anan ben David, a rejected candidate for the position of Exilarch, who founded the sect.

Opposition to the Oral Law in Babylonia and Persia, the cradle of Karaism, was smouldering in the dark in the pre-Karaite period. Anan, who was of Davidic descent and a considerable Talmudic scholar, became the rallying-point for an open rebellion against the Talmud and its authoritative interpreters.

The golden age of the Karaite schism (ninth-twelve centuries) was marked by a powerful missionary activity carried out by an array of eminent scholars, concentrated in Jerusalem (which became the intellectual centre of the movement), who vigorously propagated their sectarian doctrines in oral exchanges and by means of literary productions, such as codes, Bible commentaries and polemical treatises, written in Hebrew and Arabic, in prose and poetic form.

These scholars, mostly belonging to the Karaite group of the "Mourners for Zion" (an active "Zionist" group of settlers who regarded settlement in Palestine as a prerequisite for the messianic redemption), were distinguished by learning and piety alike. Leading a life of self-chosen poverty and rigorous asceticism, abstaining from meat and wine, fasting and wearing sackcloth, they were dedicated to continuous study and prayer by day and by night.

In the debate about the Oral Law the Rabbanite line of argumentation was that without the interpretation and supplementation provided by tradition, the written Torah would remain a closed book incapable of fulfilment, since most of its commandments are worded in general terms, and lack the detailed instructions indispensable for their implementation in practice. A good illustration of this are the Sabbath laws which the Mishnah already described as "mountains suspended on a hair, having a slender scriptural basis and multifarious laws".

The Karaites, on the other hand, inscribed on their banner the psalmist's words (19,8): "The Torah of the Lord is perfect", and proclaimed the principle of the self-sufficiency of the Law of Moses. The written Torah, they contended, was self-explanatory and the details not explicitly stated were implicit in the text and could be extracted from it by the exegetical method of 'searching' (hippus), i.e. by philological analysis, by defining precisely the terms occurring in the text, and especially by the Muslim-influenced analogical deduction (the Talmudic heggesh).

Karaite leaders had no illusions as to the immense difficulties entailed in this method, and before long they were forced to abandon the exclusive reliance on the written Law and admitted that many religious observances were kept by the Karaite community in virtue of tradition alone, even though they had no scriptural backing.

Their own special brand of "tradition" they commonly designated "sevel ha-yerushah", "inherited tradition". This revision of the fundamental Karaite thesis represented a serious breach in the ideological structure of Karaism and was a contributory factor, together with other modifications and innovations, in the progressive inner disintegration of the sect.

The Karaites differed from the Rabbinites in a large number of religious practices, of which only very few can be listed here. Thus they rejected the precepts of "tefillin" and "mezuza", the second day of the festivals and the feast of Hanucah (because of its post-biblical origin. They permitted the eating of meat with milk and dispensed altogether with the examination of slaughtered animals ("bedikah").

But their heterodoxy expressed itself most prominently in the divergent method of calendation. While the Rabbanites adopted a precalculated calendar, the Karaites reverted to the actual observation of the new moon. It was this issue which formed the sharpest dividing line between the two communities and frequently led to serious clashes with the Rabbinate majority.

Their Synagogue ritual, too, was totally different from that of the Rabbinites. They strongly objected to compositions like the "Amidah" and similar prayers of the Rabbinite liturgy, and their own prayer book consisted of a conglameration of biblical passages and verses, especially Psalms. Prostration and the raising of hands during prayer, abandoned by traditional Judaism, were reintroduced by them.

Notwithstanding the differences in belief and practice separating the two groups, and despite the mutual vilifications, often in most violent terms, Karaism remained a movement within Judaism, and Rabbanite leaders frequently referred to the schismatics as "our brethren the Karaites".

Social contacts were not infrequent, and even intermarriages, especially in Egypt and Palestine are recorded. Thus, e. g., a Rabbinite Nasi, the son of a distinguished Palestinian Gaon, married in 1082 the daughter of a prominent Karaite in Egypt.

In the marriage contract ("Ketuba"), preserved in the Geniza, he pledged himself not to force her to sit with him on Friday evenings in a room lit by the Sabbath candles, to enable her to observe the festivals according to the Karaite calendar and certain Karaite dietary laws, while she on her part undertook to keep the Rabbinite festivals, as well.

Later, however, complete separation, as far as intermarriage was concerned, became the accepted rule — a rule enforced by rabbinic courts in Israel today.

A combination of factors was responsible for the decline of the Karaite movement. Among them: conversion to Islam, assimilation to the Rabbinite majority and internal disintegration.

A telling illustration of the "rabbanization" of the Karaite mode of life is the introduction of Sabbath candles into Karaite homes and Synagogues in the fifteenth centry. This reform was tantamount to a betrayal of the Karaite past: total darkness on Friday evenings had been a characteristic of Karaite dwellings from the very inception of the movement.

The Karaite individualism in the exposition of the Law, i. e. the right of the individual to interpret Scripture in the light of his own understanding, led to a chaotic state of affairs, to divisions and subdivisions within the Karaite ranks and could not but have disastrous effects on a struggling minority living within a minority, for whom cohesiveness was a matter of vital necessity.

The searching questions raised by Karaism, its bold criticism and propaganda compelled traditional Judaism to rethink its ideological foundations, to re-define its basic tenets and seek new answers to long-accepted beliefs and practices.

The Karaite call for a return to the Bible provided a powerful stimulus for a systematic study of Scripture, i. e. the study of the Bible for its own sake and not for homiletical purposes.

It is significant that the chief polemicist against the Karaite heresy, Saadya Gaon, was the first methodical Bible commentator; he translated the Bible into Arabic and wrote an extensive commentary on the Pentateuch; he wrote the first Hebrew grammar and was the first Hebrew lexicographer.

In brief, the Karaite challenge and the ensuing religious stirrings created an intellectual climate that called for new approaches to our ancient heritage and greatly accelerated the process of broadening the scope of Jewish learning to embrace, in addition to the study of the Talmud, the domains of philosophy, theology, biblical exegesis and Hebrew linguistics, to the intellectual enrichment and spiritual invigoration of Judaism.

SERMON FOR THE WEEK

GROWTH IN JUDAISM

One of the reasons the Torah is called a Torah of life is that it is capable of catering to our spiritual needs at every one of life's stages. From infancy, childhood and adolescence, through maturity and middle age to old age, Judaism provides us with the resources we need to cope with whatever situation in which we find ourselves.

Each of life's stages has its own problems, its own particular challenge and response, its specific insight and illumination. The pity is that our understanding of Judaism rarely increases with the years. We are all too ready to allow our development to be arrested at the Hebrew classes level.

The image of God as an old man in the sky is, no doubt, quite natural, for example, to the child. But it is sad if the adult never grows in his understanding of God as spirit, as the source and ground of our being.

Again, when we are young we rightly read the stories of Genesis as fascinating tales and little more. But reading them year by year as we grow older and richer in experience, we ought to see that their deeper appeal is to our own restless nature in conflict. We are Adam and Eve yielding to temptation, Jacob wrestling with the angel, Joseph and his brethren in confrontation.

Yet again, if a child thinks of heaven at all, it is as a place in which a vague good time is had by one and all. The adult should think of heaven as a state rather than a place, as an opportunity of sharing God's goodness, as possible of realisation, in some measure, even here on earth in the living of the good life.

A distinguished English author says of Coleridge that "he had a mind for which 'knowledge' meant "growledge'." Judaism only reveals its treasures to minds capable of growth, to hearts which never tire of progress in devotion and worship. And this has far more to do with attitude than with the amassing of facts. It is the person whose powers of appreciation are constantly exercised who comes to know Judaism as the glory it is, not the person merely proficient in a "quiz" on Jewish knowledge.

Schechter was right when he spoke scathingly of certain mechanical students of Judaism as "study machines". The Gaonim, similarly, spoke of them rudely as "donkeys carrying books". When a schoolmaster was passed over for promotion he protested that he had had twenty years' experience. No, he was told, you have had one year's experience twenty times. Learning **from** the Torah is far more important than learning Torah.

How is growth in Judaism to be achieved? Jewish tradition is unambiguous in its reply: by study and investigation, reinforced by serious reflection. Nowadays, this is possible even without a good knowledge of Hebrew, thanks to the many excellent translations of the Jewish classics.

One can read the Bible intelligently with the aid of commentaries in English. There are books of value on the various aspects of Jewish thought. Even the Talmud has been rendered into English and is no longer a closed book for those who wish to sharpen their minds on some of the most subtle thinking ever done by Jews. People with a taste for mysticism have the English version of the Zohar as well as the fine expositions of modern writers on the mystic way.

We tend to speak fondly of Judaism as "a way of life" and leave it at that. But for the road to lead to the right destination the traveller must have a clear eye, strong legs and a stout heart. Most important of all, he must be skilled in map reading.

Toronto Synagogues

LECTURE

Seven Books That Illuminated The World, is the topic of the series, Jewish Mysticism — The Zohar, which will be discussed by David Newman, Q.C., at Beth Israel Beth David Synagogue on Thursday, March 4th, 9:00 p.m.

BROTHERHOOD ONEG SHABBAT

Adath Israel Brotherhood, under the chairmanship of Murray Bell, will sponsor the Oneg Shabbat-Bat Mitzva of 28 B'not Mitzva of the congregation on Friday, March 5th, 8:30 p.m. A script will be presented, written by Rabbi Erwin Schild; Cantor Murray Nixon will participate.

ADDRESS

Mr. Alan Borovoy, director of the Ontario Human Rights Commission, addressed Clubs Torah and Yavneh recently at a U.S.Y. function.

ATTENDED CONFAB

The following U.S.Y.ers of Beth Am Congregation, accompanied by Stanley and Thelma Gibbs, attended the recently held Youth Kinus of the Eastern Canadian Region United Synagogue Youth in London, Ontario: Howard Binstock; Joel Bornstein; Susan Gibbs; Paul Hartsman; Marci Kaplan; Ricky King; Jeff Marans; Harvey Meirovich; Moishe Meirovich; Elaine Shelberg; Alan Sheps; Robert Shour; Georgina Spring; Marty Spring; Nancy Weinberg; Faye Zweig.

TALK

This coming Sunday, February 28th, 7:30 p.m., Rabbi Raab of Beth Am Congregation will be guest speaker at the Faith Lutheran Church, Downsview. His topic will be: Judaism.

WILL SPEAK

Rabbi Walter S. Wurzburger will be guest speaker at the meeting of Shaarei Shomayim Brotherhood Breakfast Club on Sunday morning, February 28th, 9:40 a.m. He will speak on: Can Religion Be Legislated?

DINNER

Shaarei Shomayim Brotherhood will tender a dinner on Tuesday, March 2nd, 6:30 p.m. Frederick Nossal, U.N. correspondent of the Globe and Mail, will speak on: The Crisis at the United Nations.

YOUNG CONGREGANTS' SERVICE

This evening, Friday, February 26th, 8:30 p.m., the Young Congregants of Holy Blossom Temple will conduct the service. Following, Ben Steinberg, director of music, will lead a program on: Synagogue Music — Mingling of 'Good and Bad.

NEW MEMBERS

The following ladies are new members of Holy Blossom Temple Sisterhood: Mesdames Paul Bell, Edward Brill, Ivor Brodey, Jack Climans, Louis O. Cohen, Nathan Durbin, David Eigles, J. J. Friedman, David Garfield, Percy Gitelman, Marvin Givertz, L. N. Gross, Fred Harris, Larry Hausman, Earle S. Iverson, Sydney Jacobs, Barry Katz, Harold Lederman, Lawrence Levenstein, Neville Levinson, Gertrude Long, Frank Meisl, S. N. Nathan, Allan Rein, E. B. Samuels, Harry Shlesinger, W. D. Smith, L. P. Solursh, Michael Steinberg, J. M. Stutz, J. D. Temins, Leon Tessler, Libbie Turner, Sigmund Vaile, Martin Vine, S. J. Wayne, Harry Waisberg, Leonard Wodlinger, Martin Wynston, Maurice Yacoob.

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SUNDAY FEBRUARY 28th 8.30 P.M.

AT 188 MARLEE AVENUE

Participating artists ..... LEO BARKIN, piano
GOLDIE BELL, violin

Directed by ..... ABRAHAM GALPER, clarinet

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Rosh Yeshiva of Ner Israel, Baltimore

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MEMBERS WANTED

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BY THE ROSH YESHIVA

HAGAON RABBI J. WEINBERG

ON SUNDAY,
MARCH 7, 1965, 8:00 P.M.

IN THE NEW DINING HALL

HE WILL SPEAK ON

"THE MODERN JEW AND THE EPIC OF PURIM"

REFRESHMENTS WILL FOLLOW

CHICAGO MEMORIAL

To conduct services at Shaarei Tefillah: Cantor Waldman.

CHICAGO (JCNS) — A group of Detroit residents who survived the Nazi death camps have decided to build a memorial centre here to the victims of Nazism. It will contain a synagogue, a social and cultural hall and a school. It will also feature a museum where records of European Jewish life will be preserved.

The initiators of the project are all members of Shaarit Haplaytah, an organisation of survivors of the Nazi holocaust, with a membership of 900. Their president, Rabbi Charles H. Rosenzweig, said the new centre would represent a synthesis of the "positive aspects of European-Jewish life and the American liberal tradition.

"The need to establish a Yizkor Centre, a base from which to radiate the traditions of the great European Jewish centres, is too obvious to require elaboration", he said.

LEIBELE WALDMAN IN TORONTO

On the weekend of Friday, March 19th, through Sunday, March 21st, Shaarei Tefillah Synagogue will be host to Cantor Leibele Waldman of New York, one of the most eminent cantors today. Cantor Waldman will appear in Toronto with his own choir, directed by his own personal choir leader, for the first time. Hitherto he had given recitals here alone.

He and the choir will conduct Friday evening services, March 19th, and also next morning, Saturday, March 20th, at the synagogue.

On Sunday night, March 21st, 8:00 p.m., Cantor Waldman will perform at a concert in the synagogue, accompanied by his pianist who will come here from New York just for the occasion.

There also will be other attractions that same evening.

CONSERVATIVES TO HOLD RALLY

MONTREAL (CJN) — At a special meeting of the Conservative Movement in Canada, which was held here on Sunday, February 14th, a decision was made to hold an All-Canada Conference in this city on May 19th. Representatives will be present from: the Rabbinical Assembly, Canadian Division; the United Synagogue of America; the National Womens League; the National Federation of Mens Clubs; the Jewish Theological Society of Canada.

Purposes of the conference will be to expand and improve communications between all branches of the movement and the community at large, examine the present educational facilities, recommend and implement suggested changes in the educational system, the creation of a social action committee and to examine the status of the smaller communities in Canada and seek means by which to assist and aid them in all matters spiritual and educational.

Among those present at the meeting were: Rabbi Erwin Schild, president of the Rabbinical Assembly, Canadian Division; Rabbi A. Bernard Leffell, vice president of the Rabbinical Assembly, Canadian Division; Rabbi Eugene Weiner, secretary-treasurer, the Rabbinical Assembly, Canadian Division; William Abrams, vice president, N. E. Region, United Synagogue of America; J. H. Berger, treasurer, N. E. Region, United Synagogue of America; Zev Bloom, executive director, N. E. Region, United Synagogue of America; Percy Cwitco, president, Beth Jacob of Hamilton Mens Club; Richard Davine, president, Shaare Zedek Congregation, Montreal; Ben Gan, director, the Jewish Theological Society of Canada; Bert Godfrey, president, United Synagogue of America, Ontario Region; Mrs. W. Gryfe, secretary, National Womens League, Ontario Branch; Mrs. V. Elkind, president, National Womens League, Eastern Canadian Branch; Mrs. J. Shulman, vice president, National Womens League, Eastern Canadian Branch; Max Shecter, vice president, United Synagogue of America, Ontario Region; Max Stein, vice president, United Synagogue of America, Ontario Region; Joseph Berlin, vice president, United Synagogue of America, N.E. Region.

OPINIONS by a CJN Staff Writer

ARE ALL TORONTO JEWS OPPOSED TO RELIGION IN PUBLIC SCHOOLS?

Last week a news item dealing with the problem of religious education in Toronto's public schools reached Jewish newspapers abroad. This information came from an official of a Jewish organization in this city who furnishes reports on events of Jewish interest to these publications.

The most interesting feature in this release (which also appeared in a Toronto daily) relates that seventeen clergymen, including the representative of the Jewish faith, protested this system of religious education. The fact is, the person who imparted the good news to Jewish publications abroad and allegedly represented the Jewish faith is not a rabbi, certainly not a representative of the rabbinate.

According to the statement published from this source, the clergymen are composed of: sixteen who are Protestant; one, a Buddhist; one, a "Jewish representative". Ten ministers are of the United Church, one, a Unitarian, others, Anglicans. The statement conveys the impression that the "Jews" officially joined these clergymen to protest the teaching of religion in the public school.

Many Jews are opposed to this religious education in Toronto public schools; others have different opinions. However, we doubt whether the 90,000 Jews living in Metropolitan Toronto delegated anyone to join these seventeen clergymen, as the statement indicates — irrelevant of the merit of this action.

In fact, the problem of schools and education is one of the most delicate issues and one on which there is no single opinion within the Jewish community. Also, Jews on the entire North American continent are widely split on the question of education, which is natural. For there can't be unity concerning schools and education when, for example, in the United States one leader representing the Reform wing criticizes President Lyndon Johnson's program for educational aid to public and parochial schools while all Orthodox groups (which represent 99% of the Jewish day schools) welcome this offer of assistance by the President.

Undoubtedly unity south of the border has been further than ever because of Johnson's proposal.

Here in Canada a test vote on subsidies for Jewish day schools was taken at a conference called last year by the Canadian Jewish Congress in Toronto. A majority voted in favor of government subsidies for the secular program in Jewish day schools. But, because most officials in this organization opposed this position, which they recognized as representing the Jewish community of Ontario, the decision of a conference was most conveniently buried.

Many leaders of Jewish day schools realize that government support must be forthcoming for the secular programs in Jewish schools if this most important branch of Jewish community effort is to flourish.

In the United States, one of the leading and most influential Jewish newspapers, the (Denver) Intermountain Jewish News, declared in an editorial by its famous editor, Robert Gamzey, that "disunity is not always bad."

Writes the Intermountain Jewish News:

"Boris Smolar, editor of the Jewish Telegraphic Agency, who brings to his American Jewish press service the background of a 19th Century Russian Yiddish newspaper experience, writes that the "unity" of the American Jewish community is in danger of being rent asunder by President Johnson's education program which includes federal aid to poverty-impacted public and parochial schools. Smolar is worried that Jewish organizational unity on church-state separation is being challenged by some orthodox proponents of federal aid, including the expanding Hebrew-English day school movement.

"While Smolar deplores the threat to unity, we say that unity which ignores the essential needs and beliefs of a vital element of Jewish life is not unity at all, but a dangerous form of internationalized totalitarianism which is neither at home in American democratic life, or in the voluntarism of Jewish community life in a free country.

"The unity of the organizations — except the breakaway orthodox and parochial groups — on opposition to aid to religious schools has been based on an unthinking worship of a legalistic separation which never existed in fact, and which has no precedent in other countries worth emulating. Britain, with the Church of England, has been a haven of freedom for British Jews for 400 years. So has Catholic France since the French Revolution. The American Presidential inauguration was so studded with Jewish, Catholic, Protestant invocations and Bible oath-taking that church-state separation ideology becomes a joke. However, in Soviet Russia, the most secular of all nations, where church-state separation goes to the extreme of state-inspired atheism, Judaism is being systematically stamped out and Jews suffer official discrimination.

"National organizations are rushing into print extolling President Johnson's war on poverty. But the test of their sincerity will be whether they abandon their stiff - necked separation doctrines to support the crux of the problem — education of the poor without discrimination, regardless of whether they are in public or parochial schools."

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IMPORTANT NOTICE

A MASS PROTEST DEMONSTRATION

WILL BE HELD ON

SUNDAY FEBRUARY 28

IN FRONT OF THE Y.M.H.A.

PLACE: BLOOR & SPADINA
TIME: 11:00 A.M.

The rising surge of neo-nazism and flood of hate literature makes it important for us to make our feelings known to the world at large. All people of good will, Jews and non-Jews with their wives and children should attend this demonstration to protest the following:

1. ***The Twenty Year Statute of Limitations on the Prosecution of Nazi War Criminals.***
2. ***The Rise of Neo-Nazism in our beloved Canada and the hate they preach.***
3. ***The West German Government's decision to stop self-defence equipment shipments to Israel.***

We propose to march to the West German Consulate, 77 Admiral Rd. and request the Consul General to forward to his government the feelings of our demonstrators.

YOUR PRESENCE AND PERSONAL SUPPORT IS URGENTLY REQUESTED.

Sponsored by many Jewish Organizations and Citizens of Canada.

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Toronto Theatre Hi-Lites

NARY A DULL MOMENT — (left to right) Jeannie Carter, Will Geer and John Carter, who provide laughs and help bring rain to a dried-out West in "110 In The Shade," now being performed at Toronto's O'Keefe Center till Saturday, March 6th.

Audiences Cooled Off

With "110 In The Shade" now at O'Keefe Center, during the final act audiences are delightfully cooled off when rain finally comes to a burned out West.

This musical comedy, starring Jeannie Carson and Biff McGuire, is adapted from the story, The Rainmaker, by N. Richard Nash from his own straight play. A paralyzing drought brings the promise of rain for $100 plus romance into the life of an otherwise doomed spinster.

Stirring Drama At Royal Alex

This week, till Saturday, February 27th, The Royal Alexandra is home to "Luther", the chronicle of Martin Luther's passionate struggle with his own conscience and with his father, his revolt against the authorities of the Catholic church which led to Protestantism.

Written by English playwright, John Osborne, though the drama provoked bitter controversy, and 200 years of religious wars, it did not ruffle any special controversy in its London and New York presentations. More than anything else, Luther is a drama of size and power about the most profound human feelings.

Oh Dad... Another Hit

Apparently the Crest Theater has another hit on its hands with Oh Dad, Poor Dad, Mamma's Hung You in the Closet and I'm Feelin' So Sad, following directly upon the heels of the successful The Deputy.

Eve Collyer, who stars in the role of Madame Rosepettle, has an exciting, varied back ground. She was last seen on Broadway with Christopher Plummer in Arturo Ui, Gideon and The Music Man.

The stage comes to her quite naturally. Her Russian-born father, Emanual Guberman, had toured Europe with his own Yiddish repertory company. When he came to Pittsburgh over thirty years ago, again he formed a Yiddish Theater group. At twelve, Eve joined the troupe, walking onstage in evening dress and translating the Yiddish dialogue into English. One of her first plays was Scattered and Dispersed, by Sholom Aleichem.

Eve also writes material for children's shows on television and has had a number of poems for children published.

Lord Jim Depicts Exotic Far East

On Wednesday, March 10th, 8:15 p.m., the Canadian premiere of Lord Jim will be shown at the Odeon-Fairlawn Theater.

Dalia Lavi, beautiful Israeli actress, has the female lead in the picture which depicts the exotic and mysterious Far East.

Side Lights On Kafka

The Trial by Franz Kafka, one of the century's most important writers, will be produced at The Colonnade Theatre, starting Tuesday, March 17th.

How many know that Kafka, Prague-born, had strong "Jewish" feelings? Though his parents weren't in any way observant, he himself revolved among the pious.

The love of his life was the daughter of the Gerer Rebbe. The rapture between the two, however, became tragedy. Kafka felt it would n't be fair to marry because of his illness (tuberculosis). He died an unhappy man at the age of 41 during the 1920's.

SINISTER? — Lovely Eve Collyer, who portrays the part of Madame Rosepettle in Oh Dad, Poor Dad, Mamma's Hung You in the Closet and I'm Feelin' So Sad. The play with the ultra-lengthy title is being performed now at Toronto's Crest Theater.

VERSATILE — Louis Negin, co-producer of Franz Kafka's The Trial, which will open at Toronto's Colonnade Theater on Tuesday, March 17th. Nigen also plays Block and the Bailiff. Included in his wide, theatrical background is Israel's Habimah Theater.

Canadian Revue

All About Us will be seen at the Royal Alex, beginning March 15th, for one week. This is Canada's first historical revue, presented by Canadian Players Foundation, depicting royalty, rebels, politicians, artists and admirals.

Passover As TV Opera

● The American Broadcasting Company has asked David Amram, the composer, and Arnold Weinstein, author of Red Eye of Love, to write a television opera commemorating the Jewish Festival of Freedom.

the lively arts • THEATRE MUSIC FILM • BY D. COHN

● That Harlem, New York, is helping a young Jewish pianist from Great Neck, Long Island, is an example of brotherly love.

Michael Steinberg, a 27-year-old Juilliard graduate who has been giving weekly piano lessons at the School of Arts of the community center of St. James Presbyterian Church, is one of ten Americans who have received invitations to enter the Seventh Annual Frederick Chopin Piano Competition, a three-week contest, which opened in Warsaw last Monday. Though Mr. Steinberg is from an affluent suburb, he has been going it alone in a room in upper Harlem, giving lessons to enable him to play as much as possible.

Dorothy Maynor, who won recognition as a soprano in the 1930's and 1940's and is the wife of the church's pastor, operates the school. She explained that the children and their parents became interested in helping Mr. Steinberg when he first mentioned he had received the invitation but didn't have the fare. The competition's sponsors pay room and board in Warsaw.

● Police in Rome believe that Claudio Volonte, younger brother of Gian Maria Volonte, the actor-director of the banned Italian production of the play, The Deputy, was implicated in the explosion of a bomb at a side entrance to Vatican City recently. The bearded 26-year-old actor, who has a small part, was not detained.

He spent more than fifteen hours at a local police station and contended he was in the company of another person at the time of the bombing.

The play was banned in Rome on the ground that it conflicted with the responsibilities of the Italian Government under the Lateran traties with the Vatican. A clandestine performance was given in a bookshop.

● Phil Silvers will play Lycus in the film version of A Funny Thing Happened on the Way to the Forum. He will co-star with Zero Mostel in the musical comedy which Norman Panama and Melvin Frank produce and direct for United Artists in August.

A protest against a campaign preparing for a revival of the artistic activities of Arno Brecker, former official sculptor of Nazism, has been issued by M. R. Feigelson, secretary-general of the Amicale des Juifs Anciens Resistants.

The protest refers to Brecker's sculptures of Aryan "war-lords", incarnating "racial superiority" and justifying the extermination of innocent people, displayed in anti-Jewish exhibitions of Hitler's Germany.

● Mr. Yaakov Orland, one of the foremost of Israel's poets and writers, is in London on a cultural goodwill mission on behalf of the cultural relations of the Israeli Foreign Ministry. This is the first time a foreign ministry has sent a man of letters on such a mission.

Born in 1912 in a small Ukrainian town, Orland remembers witnessing the 1919 pogroms in Russia in which eight members of his family, excluding his parents, were killed.

He has translated forty English authors into Hebrew, including Shakespeare, Dickenson, Byron, Shelley, Keats, Shaw, Oscar Wilde and Galsworthy. A graduate of Hebrew University, he has written several plays for the Israeli theater and his translations of many plays from various languages into Hebrew also has been performed in the state. In addition, he has written between 150 and 200 Israeli folk songs, many of which are hits. Three were sung in the film, Exodus.

● In Russia more than 10,000 people already have visited the exhibition of Israeli graphic art which opened at the Pushkin Fine Arts Museum last week, according to Novosty, the Soviet Information Agency.

About eighty works in differing styles and techniques are on display. Gerson Knispel's series of illustrations of works by Brecht have particularly attracted public notice. Critics have also praised the expressive work of Esther Perez and the colored wood engravings of Jacob Pins.

● In addition to heroism, the Warsaw Ghetto produced works of literary, scientific and artistic merit, according to Dr. Anna Krakowski, author of "Comme des Chiens Abandonnes" (Like Abandoned Dogs), which was published in Paris in December and soon is to be translated into English.

Dr. Krakowski, who is assistant professor of French at Yeshiva University's Stern College for Women, said that cultural life in the Ghetto thrived as a matter of self-defense. The people were determined not to surrender that last measure of humanity the Nazis were intent upon destroying.

"Jews conducted their research, wrote their poetry and histories and taught their young people in schools and college to keep themselve from dying like animals, without culture of heritage," she said.

These activities were carried on without the knowledge of the Nazis.

Among names of these heroes are Professors Hirszfeld, Zweibaum and Zentnerszwer who taught medicine in underground Ghetto schools. In addition, Prof. Hirszfeld carried on research in biology. Others are two poets, Katsenelson and Szlengel; Dr. Emanuel Ringelblum; Dr. Szwarcbard whose diary was published in Yiddish; Kaplan, Levin and Opoczynski, and many others.

● Habimah, Israel's national theater, has told Eva Lyon, a non-Jewish Austrian actress, that she must leave if she appears in a Berlin production of Arthur Miller's play, After the Fall.

Habimah said that neither the company nor its members may appear in Germany.

Last Wednesday night it has reported that Fraulein Lyon had agreed to return to Israel.

"Color War" at Beth Jacob

Color war! The vivid expression in the name itself helps one who has never seen or experienced a war of this type to catch glimpses of the artistic qualities and creative potential often present in many of the displays made by both teams, along with the joyful participation of every member.

But this description of a color war is neither sufficient nor powerful enough in portraying the spirit and talent shown by the students of a high school during two days of an animated, competitive color war. The teams, "Nes" and "Tevah", were represented by lively, marching songs and cheers, theme songs and plays whose touching warmth and inspiration found a permanent spot in the hearts of all who saw and heard them; comedy skits, art, banners and speeches which exhibited originality, artistic ability and beautiful harmony with the theme of each team. But color war, through the many presentations of each team (the efforts and accomplishments of long hard hours proved equally well to all that knowledge — general as well as in many individual areas), was a deserved credit and an important component of the girls' other abilities and over all personalities.

Yet not only did each girl participate and feel the sense of pride and joy in her own contribution, whether in a team song, play, spelling and Tenach quizes or in additional presentations, but she also *did* whatever she could —not only for the sake of her team but for the team of Beth Jacob as well, which must fight its own color war in our Jewish world.

This is where her purpose and goals differed from those of color war participants in other schools. For each girl, by the expression of beauty she helped, with so much love and effort, to produce, was sowing a secure seed in the blossoming plant of the Beth Jacob movement.

What surely impressed any conscientious observer were the feelings of friendship and unity that existed among all the girls during and after the color war; for no rivalry or dispute ever could cause even a slight breach among them. Supplies and help were shared, while each team cheered and applauded the displays of the opposite team. The fervent prayers on those two mornings were indeed concrete proof to my words.

Whether it is through "Nes" or "Tevah" that we are able to recognize God and serve him with greater love and understanding, we were not able to decide. Yet, as the girls of Beth Jacob have demonstrated by their earnestness for togetherness and union in trying to realize a common goal, we, as Jewish people, must strive, through harmony and brotherly love, to attain a unique oneness as a nation.

A CINDERELLA SHOW

Toronto's Beth Jacob High School — or Bais Yaakov, as it affectionately is known — is one of the important Jewish schools which comes to mind when activities, social or otherwise, are undertaken by students.

Recently this high school for girls, located on Viewmount Avenue, held a Cinderella Fashion Show, the first of its kind. And, if the deafening applause which greeted each "model" — some clad in chic suits, others gowned in satin and velvet — as she sauntered down the ramp is any indication, then the presentation was successful indeed.

HEIGHT OF FASHION — Girls of Beth Jacob High School modeling their finery at a recent Cinderella Fashion Show which took place at the school.

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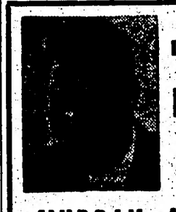

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HUMAN RELATIONS

'Too Good'

DR. ROSE N. FRANZBLAU

QUESTION: I don't want to sound immodest, but I am really a friendly, considerate, articulate and sympathetic person. Above all ,and I must stress this, I am sincere.

While a number of people take to me and have said nice things about me, I feel the majority of acquaintances get the impression that I am a "phony". But, that's not so! I really like to be helpful and cheerful. Yet, somehow, people seem to feel I am "too good to be true".

I realize I cannot make everyone in the world like me. I am not trying too hard when I act charming. Intellectually, I try not to let it bother me, but emotionally it does.

After an evening of pleasant conversation, good manners, sincerity and humor, I am not sought out. I don't want to be the "belle of the ball", but I'd love to have people call me or visit. My neighbours would be amazed if they suspected I was hurt.

My husband, in whom I confide constantly, claims that people just can't understand my desire to get along. Yet he knows that I do not fawn or act the hypocrite.

ANSWER: Just as little children suspect the over-permissive and too-giving parent, so do grown-ups sometimes look with suspicion at too much goodness from their peers. They feel that the person works at it too zealously. It makes them feel inferior when they compare themselves with her.

They wind up by looking upon such behavior as a "sales pitch", in which the person continuously tries to sell herself. They sense that anyone who works so hard at appearing to be a good person must really think she is bad and may have some deep hostilities which she is ashamed of and tries to cover up in this way. Hence, they are afraid to relax and respond in kind, because they never know when she will catch them unawares and deliver a surprise attack.

Also, people feel inhibited when the pervading atmosphere is one of only sweetness and light. It keeps them from expressing the criticisms or objections about people or situations which they think it is quite normal to have.

* * *

The all-giving person often complains that people do not respond in kind. But the others feel that such giving is really a form of demanding. If the recipient doesn't reciprocate at once, she is made to feel selfish and niggardly by comparison. She also wonders how the do-gooder expresses her hostility and what she says to others behind her back.

It is not being honest with oneself to expect nothing and say that nothing is required in return. Some kind of reciprocation is not only required but is right to expect in social relations.

Though happily married, with a loving and understanding husband, you still seem to need total acceptance by the outside world. Perhaps as a child you were made to feel that unless you were good all the time, you would be punished by being left, or left out. This kind of fear may be continued into adult life, where the person then always strives to be accepted by one and all.

To be accepted by people whom you want to have as your friends, you must not force yourself, your attentions, your virtues or your good deeds upon them. You must, instead, leave the door wide open for them to express themselves and their philosophy of life, even if it be wholly at variance with yours. You must especially not feel impelled to be there "firstest with the mostest", but let them make their own moves.

If you could relax and think less of your behavior and how it is affecting others, they too could feel more relaxed and would want to spend more time with you.

economic memo from israel

THE TAX PROBLEM

LONDON (JCNS) — Despite the great accomplishment and achievements which followed the ingathering of the exiles, there was a growing awareness among Israelis that the problems of absorption and integration were more complex and challenging than had previously been realised.

This was stated by Professor Richard M. Titmus, one of Britain's foremost experts on social welfare, who has visited Israel twice.

Addressing a large multi-racial audience on Wednesday at the London School of Economics, where he teaches social administration, Professor Titmus dealt mainly with the obejctives of the Welfare State and with his impression of social welfare in Israel. The lecture was arranged by the Anglo-Israel Association, whose director, Mr. Kenneth Lindsay, presided.

Israel, the professor said, subscribed to the same five basic principles on which there was a general consensus of political opinion in all industrial societies. These were the desirability and importance of full employment; the efficient use of scarce resources; the optimum level of savings; the maximum amount of integration in economic, social, religious, racial and cultural terms; and the most equitable distribution of wealth, income and life changes within the population.

The difficulty, however, was that those five aims, in the framework of which the social welfare services must operate, were not always compatible and were sometimes conflicting. If social welfare — which also included education — was to be made an aid to economic growth, it had to be both efficient and humane.

In Israel, as in other industrial societies, education was becoming the primary factor in determining the social and economic position of people in society. The question of educational priorities appeared to be one of the major conflicts to Israel's social policies.

In reply to questions, Professor Titmus agreed there was tension in Israel between the newcomers, particularly from the Oriental countries, and the older settlers. The Israelis were only now beginning to realise that the process of integration did not end with the "exile generation" but would also present problems with the second generation.

"It may well be that still better trained social workers will be required to deal with the second generation than those who are today dealing with their parents", said the professor.

CHAMBERS OF COMMERCE TO MEET

TEL AVIV, (JCNS) The fourth international convention of Chambers of Commerce connected with Israel will be held here from June 13 to 18 under the patronage of the Israeli Minister of Finance, Commerce and Industry, Mr. Pinhas Sapir. About 300 delegates are expected to attend.

The Chambers are non-Governmental voluntary associations of leading personalities and firms dedicated to the promotion of trade and economic relations between their countries and Israel. The first was founded in London in 1950.

Since then, 17 Chambers have been founded in foreign countries, among them the United States, Britain, Canada, Argentina, Sweden and Holland. This led to the founding of counterpart or sister chambers of commerce in Israel, where there are now 14.

The aim of the Chambers abroad is twofold: to increase trade between Israel and their own countries, and to promote Israel's foreign trade policy — the organization of the Tel Aviv International Trade Fair, the promotion of Israel's exports to foreign countries, to counteract the Arab boycott, to encourage investments in Israel and to deal with problems of taxation.

MARK Y UNIVERSITY ANNIVERSARY

MONTREAL

Yeshiva University of New York presented a special half-hour program on a local radio station last Wednesday, afternoon February 24th, marking the institution's 20th anniversary as the nation's first university under Jewish auspices.

Among the participants was Donald Davis of 5409 Trans Island Avenue.

letters to the editor

RIBICOFF AND NAZIS

Dear Editor:

Judging from the editorial, Lapsus Linguae (February 12th, The Canadian Jewish News), it would appear that Senator Ribicoff indulged himself in les pensees d'un politicien rather than "slips of the tongue".

Unfortunately the gentleman from Connecticut seems like so many of his confreres — to be more of a politician than a statesman. It is always disillusioning to discover that those whom we have held in high esteem are in reality individuals who have achieved success by making a talent of mediocrity.

I suppose to ensure ourselves against this disenchantment, we should constantly strive for an ideal, rather than to idealize the real.

However, many of us Americans do not subscribe to Mr. Ribicoff's indifference to the resurgence of Nazism. As a matter of fact, some of us are even hopeful that our Congress will not only "investigate" Rockwell and his reptiles, but at least require that they be registered — if not outlawing this exuviae altogether.

Relative to the American's criticism of Canada's recognition of China, I would remind you that Peking is not in Taiwan.

Chicago, III.

Blossom Fefer

Are Germans So Ignorant?

Dear Editor:

After coming to Canada, I became curious about people of the Jewish faith. Since I am a German of the younger generation and remember just a little of the Nazi era, it became very important for me to come to grips with what 1933 was all about.

I was raised a Protestant in a not-too-religious but still happy home, and heard absolutely nothing either for or against the Jews. Then, living outside Germany for awhile after the war, I heard of the persecutions. I was puzzled, but that's all. Upon arriving in Canada, however, all this changed.

I merely write this to point out just how ignorant I — and most Germans of my age — are about the Jews.

Now I feel that it is up to the North American Jews, especially the young, modern ones, to snap out of their complacency. I read in The Canadian Jewish News about a questionnaire, none of which was filled out by young Jews.

It is this same kind of complacency that probably was the downfall of European Jewry.

According to Herman Wouk in This Is My God, a great "apostasy" happened in Germany in the 1800's. This is certainly being complacent. Still, Jewish teaching did not disappear altogether in Germany — until Hitler. This disappearance of Jewish teaching there and in Europe generally should be lamented, and I for one am outraged by it. I wonder if there are synagogues again in Germany.

Jews are not faultless by any means; but they always tried to fight ignorance and poverty all through their history. Realizing this, to me their faults are truly small compared to what they gave the world. This is why it is so hard to understand why Germans turned against their Jewish friends and neighbors, and, almost on purpose, threw away their heritage.

Or are Germans, the average German, still as ignorant about the Jews as they were in 1933?

Toronto M. Schueler

A CALL TO REASON

We are a group of professional people with diverse outlooks on life. Some of us are religious; some of us are not. Some of us are wealthy; some of us are not. Some of us are active in the community; some of us are not. What brings us together is a common concern about what we feel is the weakening of the moral and spiritual fibre of our people.

We believe that the Jewish Community is going astray, and that the constructive values of our forefathers are being ignored. We believe that learning, labour and dignity of the individual are not commanding the respect which they merit; and which qualities, in fact, are the foundation of the health of any community.

Our land is bountiful, — if a man has good health and some skill he can enjoy a comfortable living. But something is wrong when the social pressures of the community do not let him live in peace. It has become a shame to hold a small bar-mitzvah or to make a simple wedding. The by-word is big and the style gala, and a man is made to feel that he is letting down his family and his self-respect unless he keeps up with other people.

Fortunes big and small are spent on the occasion of simchas. Months, sometimes years, are spent in planning. Could not the time and money be better spent? Could not the boy have more attention, and the bar-mitzvah less? Could not the marriage have more emphasis and the wedding less?

Twenty years ago this extravagance was the exception. Now it is the rule. It is corrupting our people. Our synagogues are designed to cater to these affairs, our savings are being drained to pay for them, and our souls are being tarnished by the tinsel. We give value to the material in man, while we are blind to the spiritual. We are returning to the worship of the golden calf. Today there is no Moses and there are no Captains to give us direction.

We call on you to join with us to take a stand for the regeneration of Jewish spiritual values. For it is a sorry state indeed when the Children of Israel, who ostensibly were chosen to be a light unto the people of the world, are failing to be a light unto themselves.

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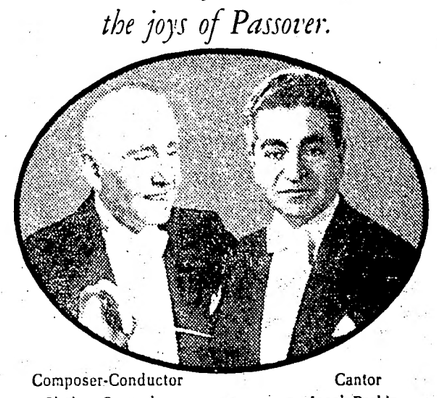

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ISN'T SHE CUTE?

An Israeli child carrying fruit at Kibbutz Gan Shumel

Italians Name Street For Famous Jew

ROME HAS VIA MONTEFIORE

ROME (JCNS). — A commemorative plaque was unveiled opposite the site where Sir Moses Montefiore was born in 1784, and a Rome street named after him on Sunday.

Descendants of Sir Moses came specially from London, and civil and military authorities and Italian-Jewish leaders attended the ceremony.

Mr. Umberto Nahon, a Leghorn-born Jewish Agency official, delivered the main speech. He recalled how Sir Moses was a pioneer of Jewish diplomacy, a forerunner of Zionism and the founder of the new Jerusalem. Sir Moses made seven pilgrimages to the Holy Land in the middle of the nineteenth century.

STRANGE ADVENTURES

IN THE PURSUIT OF THE LOST TEN TRIBES OF ISRAEL IN JAPAN

by EDITH LANDAU, JCNS Correspondent

The interest in Jewish affairs displayed by the Japanese might almost be said to stand in inverse proportion to the size of the community, as there are fewer than 1,000 Jews living among a nation of 99 million. This interest is exemplified by the fact that Prince Mikasa, a brother of the Emperor, was instrumental in founding a School for Oriental Studies and is himself among its students of modern Hebrew.

Other members of the Imperial Family, too, regularly patronise certain events connected with Israel or the Jewish community, yet to bring the situation into better perspective, it is necessary to stress that philosemitic tendencies are largely confined to select strata of society—primarily the academic, diplomatic and cosmopolitan.

The ordinary man in the street generally has very little idea of what constitutes a Jew. Consequently — by default, as it were—there is no overt antisemitism to speak of, although the scholar Professor M. Kobayashi has collected a body of literature by Japanese authors of anti-Jewish bias. In fact, the Japanese simply classify the Jews as "Gaijin", the term applied to the foreigner, and tend to limit their cultural and social contact with all foreigners, whatever their religion or nationality.

If commercial circles submit to Arab pressure to boycott Israel in matters of trade, that action is motivated purely by self-interest, as indeed is the case in many other countries. Those Jews who lived in Japan during the Second World War were comparatively well treated.

However, the existence of the Jewish communal centre and the Israeli Embassy in Tokyo is bringing about a *rapport* through the dissemination of information about the State and the Jewish people at large. Trade, while far from flourishing, is developing. There is a growing flow of students and graduates to Israel's academic institutions.

Moreover, there exists in Tokyo a Japanese Society for Research into Problems of Israel and Judaism, with approximately 120 registered members and its own publication. Indeed, one professor is at present engaged in translating Sholem Aleichem into Japanese.

In contrast to such genuine and serious endeavours, one encounters from time to time Japanese "thinkers" propagating much-publicised but unsubstantiated theories claiming to trace a common heritage between the Jewish and Japanese peoples. These are based on assertions such as that the first Emperor was a descendant of the House of David, or that the Japanese nation evolved from one of the Lost Tribes.

In some obscure way, these strange ideas may possibly be connected with the fallacious report, circulated several years ago, that large numbers of Japanese were becoming converts to Judaism. There are in fact only a few converts who are partners of mixed marriages, as well as Mr. Hiroshi Okamoto, the first Japanese rabbi. Apart from these, there are no indigenous Japanese Jews, which makes the community in Japan unusual.

Nor is the normal pattern of professions represented: the Jews living in Japan are mainly engaged in commerce. Most residents consider their stay in the country to be of a temporary nature and this is reflected in a marked gap in the community, which has virtually no teenagers, because they are usually sent to institutions of higher learning overseas when they reach the university entrance stage.

The main influx of Jews into Japan began about 100 years ago, although recently two ancient cemeteries, with graves dating back 150 years, were rediscovered in Nagasaki through the combined efforts of the spiritual head of the Tokyo community, Rabbi J. Adler, and Chaplain M. Tokayer of the U.S. Forces.

The early settlers were traders and mostly established themselves in the vicinity of ports: Nagaski, Yokohama and, later, Osaka. Being situated in the industrial heart of Japan, Osaka has again proved a commercial attraction in more recent times, and its sister city, Kobe, today boasts the only significant Jewish enclave (numbering about 100) in the country apart from the Tokyo community which numbers about 500.

In terms of passports, these Jews fall into two main groups, Americans and Israelis, with a sprinkling of some 15 other nationalities. By origin, many of them are Russians who formerly lived in Shanghai, Harbin and other Chinese cities, while another sizeable contingent is composed of Sephardim from the Middle East.

The Tokyo community has existed in its present, organised form since 1952, when the mansion of a former nobleman was acquired to house the religious and social activities of the budding congregation. A beautiful little synagogue, seating 120, was constructed in one part of this building, and regular services, conducted along traditional lines, are held on Friday night, Shabbat and the High Holy-days and festivals.

Rabbi Adler combines his rabbinical functions with those of mohel, shochet and teacher, and about 60 children attend the Hebrew classes. In his capacity of mohel, Rabbi Adler also serves the Kobe community (which relies on its members to run the synagogue and other facilities) and has flown as far afield as Hong Kong and Manila.

Although there is only a handful of strictly orthodox families, Jewish consciousness in this outpost of world Jewry is pronounced. Besides offering enthusiastic support for Israeli and charitable causes, members participate readily in Chanucah and Purim gatherings, communal Sedarim, Independence Day celebrations, seminars on Jewish history and a variety of other events. It is also noteworthy that the community centre library includes an excellent collection of works on Judaica (albeit in English).

There is no doubt that, in contrast to the situation prevailing in other areas of the Far East, the Jews in Japan are determined to preserve their national and religious identity without, moreover, requiring the stimulus of outside initiative. It is perhaps significant that the only body which sent emissaries to enquire about and possibly promote the spiritual well-being of the community, rather than to appeal to its financial generosity, should have been the Lubavitch movement.

YAHWISTS SECT HAS QUARREL WITH ISRAELIS

JERUSALEM (JCNS) — A member of an American sect, the Yahwists, who observe Saturday as the Sabbath, has applied to an Israeli court for a temporary resident's visa with permission to work. Mr. Adolf Fauth, a farm mechanic, came to Israel last May as a tourist with his wife and four children. He obtained employment with a seed-growing company in Gedera and the Ministry of Labour has recommended that he be permitted to remain in the country.

When he applied for a temporary resident's visa, the Ministry of the Interior refused to grant it on the ground that it was not the practice to issue such visas in Israel. They must be issued by Israeli missions abroad.

The Ministry explained that Jewish tourists are readily given temporary residence permits because they are viewed as potential immigrants and are covered by the Law of Return. It is understood the Ministry is suspicious that Mr. Fauth may be connected with a missionary group.

Mr. Fauth appealed to the Supreme Court which has ordered the Ministry to justify its refusal.

GALES IN TIBERIAS

JERUSALEM, (JCNS) — The roofs of 100 houses in Tiberias were blown off on Monday night when 80 m.p.h. gales swept over northern Israel. Trees were uprooted and the citrus crop damaged. Overhead telephone lines and power cables were brought down by the gale.

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Forgotten Hero

SOFIA (JCNS) — The exploits of Israel David Djaldetti, a young Bulgarian-Jewish hero who died 20 years ago while fighting against the Nazis were recalled at an official commemorative ceremony in his home town of Yambol. It was attended by representatives of the local municipality.

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1. Scald **¾ cup milk.** Cool to lukewarm. Meantime, measure into bowl: **½ cup lukewarm water.** Stir in **2 teaspoons granulated sugar.** Sprinkle with contents of 2 **envelopes Fleischmann's Fast Rising Dry Yeast.** Let stand 10 minutes. THEN stir well.
2. Stir in lukewarm milk: **⅓ cup granulated sugar, 1 teaspoon salt, 1 well-beaten egg, 2 cups pre-sifted all-purpose flour.** Beat until smooth. Mix in **enough additional flour (about 1¼ cups)** to make a soft dough.
3. Turn out dough onto a floured board (**⅓ cup flour**), form into ball, flatten and dust with **¼ cup flour.** Roll out to a 12 x 18-inch rectangle. Slice **one cup very cold butter** thinly to measure 4 x 6-inches, 9 layers thick. Repeat this rolling and folding once.
4. Wrap dough in wax paper; refrigerate ½ hour. Roll out dough ¼-inch thick. Cut in 15 strips about ¼-inch wide. Roll up jelly roll fashion; place cut-side-up in a greased 9 x 13-inch baking pan. **Drop a teaspoonful of raspberry or other thick jam** in center of each pinwheel.
5. Let rise, covered, in a warm place, free from draft, for about one hour. Bake in preheated moderately hot oven (375°F) for 25 to 30 minutes.

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Hold Variety Village Night — The Toronto Lodge B'nai B'rith No. 836 feted 27 handicapped boys and their principal Mr. Robertson. At head table from left to right are: G. Biro, president; Max Shechter, 1st Vice-President; Mayor Philip Givens; G. Altman, co-chairman and Gordon Segall, communal chairman.

toronto women

LUNCHEON

A luncheon meeting of Bruria Chapter, Mizrachi-Hapoel Hamizrachi Women, was held recently at the home of Mrs. H. Applebaum. Mrs. J. Applebaum, president, presided.

Plans for a Purim party were formulated.

Mr. and Mrs. I. Aufgang bade the Chapter farewell prior to a holiday in Miami.

Mrs. M. Wiener won the raffle.

DINNER

At the recently held donor dinner of Shaarei Tefillah Sisterhood, the following sat at the head table: Mrs. Jack Handler 3rd vice president; Mrs. Harry Magder, 2nd vice president; Mrs Irving Goodman, 1st vice president; Mrs. Max Fishbane, president; Mrs. I. Hammerman; Mrs Bernard Rosensweig.

Mrs. Goodman was mistress of ceremonies; Mrs. Rosensweig read the invocation and led in the birchat hamazon. Sue Magder discussed the meaning of "donor". Marjorie Rasky arranged the table centerpieces.

Faye Handler introduced the entertainment program, a play written by Cynthia Gasner. Phyllis Sugar, assistant director; Faigie Cohen, pianist; Irene Klein, producer.

Helen Fishbane brought the festivities to a close by thanking those responsible for the success of the dinner.

TEA

Sisterhood of the M'or Chaim Congregation will have its annual tea this coming Sunday, February 28th, from 3-6 p.m. at 33 Wilmington Avenue, Downsview.

A musical program will be rendered by girls of Bais Yaakov, led by Aviva Weinberg and Esther Amsel. There will be two door prizes.

Mrs. E. Dicker, president of the Sisterhood, is convenor; Mrs. S. Simon, co-convenor. Hostesses are Mesdames I. Davis, H. Philipp, Ch. Goldfinger, J. Goldwasser, M. Hilf, E. Klein, D. Landman, M. Perl, D. Rosensweig, J. Sigulim, H. Weitz.

MEETING

Lady Reading Club held a meeting last Wednesday, February 24th, 8:30 p.m., at the home of Mrs. N. Cappe. Mr. David Coon was guest speaker. His theme was: Cencorship of Obscene Literature.

Mrs. Albert Saunders will chair the meeting.

REGULAR MEET

The Hebrew Weston Sanitarium Service Club held a regular meeting recently at the home of Mrs. Myer Gasner.

In observance of Jewish Music Month, vocal selections were rendered by Mrs. Murray Silver, accompanied by Mrs. Ben Walker.

Mrs. Hyman Halbert, president, presided. Various committee reports were read concerning work with patients at the sanitarium.

BALL

B'nai B'rith Candlelite Ball will be held on Wednesday, March 3rd, at the Royal York. Color scheme will be blue and gold.

Mrs. L. Dinaberg, chairman of the ball committee, is convenor. Others on the committee are Mesdames B. Fogel, J. Goodfield, H. Drevnig, M. Eckler, M. Freedman, J. Levenson, J. Brown, P. Shore, P. Sherman, Helen Stork, M. Cappel.

INSTITUTE

Sisterhood of Bnai Israel Beth David Congregation will have an all-day institute on Tuesday, March 2nd, from 9:30 a.m. — 3:00 p.m. Celia Bloom is convenor.

SOCIAL MEET

Jordania Chapter, Zionist Revisionist Organization of Canada, held a social meeting recently at the home of Mrs. M. Snidman.

Samuel Shainhouse, who has returned from Israel as a delegate to the 26th Zionist Congress, showed new movies.

Mrs. Samuel Shainhouse, president, presented Mrs. M. Mlotek, who will visit Israel with her husband, a bon voyage gift. The Mloteks will spend some time at the Ami-Oz nursery.

AUXILIARY MEET

The Women's Auxiliary of the Ner Israel Yeshiva held its general meeting on Tuesday evening, February 23rd, at the home of Mrs. D. Rubinstein.

Tradition Our Menu, topic in the series, Know Your Heritage, was given by Rebbetzin D. Drebin.

LECTURE

The last of three lectures of the Medical Health Lecture Series of the Womens Auxiliary of New Mount Sinai Hospital will take place on Wednesday, March 3rd, 1:15 p.m., in the auditorium of the hospital.

Dr. Morton Berg, psychiatrist, will discuss: Is the Modern Family Falling Apart? This will include a discussion of reasons for the increase of divorce and separations; it will consider the present surge towards youthful marriage, consequences suffered by the children of broken homes, other allied subjects.

Mrs. Albert Saunders will chair the meeting.

PURIM GIFT BASKET CARD

The Women's League of Beth Jacob High School is preparing Shalach Monos (Purim gifts) Basket cards to be sent for those who wish to convey holiday greetings.

For any information, Mrs. Stefansky can be reached at 783-3488; Mrs. Plutchenick at RU 1-6811.

Any contribution from $1.00 and up will be appreciated.

DANCE

A discotheque dance and auction will take place on Saturday, March 27th, 8:30 p.m., at Beth Emeth Bais Yehuda Synagogue, Downsview, tendered by the Pride of Israel Young Women's Group.

Proceeds will be allocated to Kadima and Ezra Schools, in aid of Jewish retarded children. Mrs. Boris Sokoloff and Mrs. Michael Zulauf are convenors.

MONTREAL

SPEECH CONTEST

Shalom Chapter No. 824, B'nai B'rith Women, sponsored a speech contest last Wednesday evening, February 24th, at the Beth-El Congregation, Mt. Royal. Topics were: What It Means To Be A Jew; My Favorite Jewish Personality.

The following Hillel students of McGill and Sir George Williams Universities participated: Steve Cohen; Evan Brahm; Danny Loew; Robert Malan; Teddy Goloff; Henry Milner; Harry Barnes; Marlene Rabinovitch; David Weiser.

OTTAWA

LUNCH-WORKSHOP

Mrs. Hava Zvieli, wife of Rabbi Benjamin Zvieli, director of the religious department of Kol Yisroel, recently addressed Ottawa's three chapters of Mizrachi-Hapoel Hamizrachi at a luncheon workshop.

Mrs. Helen Beiles convened the affair, in the absence of Mrs. M. Zbat, president. She was introduced by Mrs. H. Bessin and thanked by Mrs. B. Diena.

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ROLLED HONEY WAFERS

2 cups sifted flour
¼ teaspoon nutmeg
½ teaspoon cinnamon
1 cup chopped almonds
1 cup butter
1 cup sugar
2 cups honey
2 eggs, well beaten

Sift together flour and spices; stir in almonds. Cream butter until soft; beat in sugar, then honey and eggs; stir in flour-nut mixture. Drop small portions from teaspoon on greased cookie sheet, about 2 inches apart. Bake at 300 degrees F. about 12 minutes, or until delicately browned. Quickly remove with spatula and roll at once, top side out, around handle of wooden spoon or roll cone-shaped; or fit into a cup. Keep in covered contained. Yield: approximately 80 wafers.

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WHAT SHALL I BE?

By Ruthie

As Mama used to say: Little children, little troubles; big children, big troubles.

If you've only little ones, you probably take this with a grain of salt. But have patience, you'll find out.

One of the most harrowing phases is that of the teenager—more specifically, the grade thirteen group. And if Mama and Papa survive this experience without a gray hair, they'll be young forever.

To be fair, it's not an easy time for the youngster. There's a load of studying and cramming for exams; the pressure of acceptance to university; the sudden fear of testing his wings a little in a cold world. All this and more make him nervous. To his immediate family he appears offensive, morose, contrary, a pain in the neck.

And you have to handle him yet with silk gloves. One harsh look, he'll erupt like a volcano. That you can't afford because, if something goes wrong, he'll blame you forever.

Comes finally the age-old query, "*Nu*, so what do you want to be, already? You're in the graduating class and the way you're studying, you'll be a full-fledged *laydigayer* (loafer)."

But it's different also.

* * *

There's the Mama who, since Junior High, has been bursting with pride. Every term her Sonny has copped the top prize. The teachers swear he's a genius, *kein eyen horra* (no evil eye).

Last year he won a set of *Gemorrah* and this year he was asked to be English valedictorian.

Has Mama plans! A doctor? Why not? A brain like that shouldn't go to waste. And his hands—like a surgeon's, so steady. Money? They'll manage.

But Sonny has other ideas. Finally he has informed his eager parents he wants to major in English.

"*Gevald!*" Mama shrieks. "So where does that lead you?"

"Mother," quite offended, "you don't understand. I'm an intellectual."

Nothing helps. It looks as if Sonny will learn by trial and error. Meanwhile Mama has become accustomed to refer to him as, My *Melamed* (teacher). And she holds her heart every time she says it.

* * *

And what about the son with a mouth? His parents have decided he should be a lawyer. And he agrees. But just to show he's independent, he wants to take the honor course in art first. Only five years, *then* he'll study law.

* * *

Take the parents who face another problem. They'd be happy if their *ben yukhidl* (sonny) studied anything that would assure him of making a good living. They're not looking for something in the clouds. A good businessman is acceptable.

But their Sonny *hut zikh eingerret* (talked it into himself)—because he's won acclaim in every class play, he insists on becoming an actor.

A noble profession indeed. But what about the heartaches, pitfalls, competition, disappointments Mama and Papa would like him to avoid?

And how would he support a wife in so uncertain a career until he reached the top — if he ever did? This thought is quickly dispensed with.

"I'm not getting married."

Mama and Papa look at each other and shrug. They can't think of anyone in their ancestry who had theatrical aspirations.

So now it stands that when Papa wants to sing *zmiroth* (Sabbath songs) Friday night, Sonny would rather read Shakespeare.

* * *

They think: with a girl it's easier. Oh, yeah?

Of course, almost every daughter goes to college. (In today's world few can get along well without a B.A.) But you don't take it seriously. Whether a little before or after the degree, she'll marry. Why, the doors are beginning to break down. You have half-a-mind to stop all this dating.

But don't worry. The Almighty takes care of everything.

One fine day, like a bolt from the blue, she tells you,

"Know what? I think I'll be a doctor. Only ten years more: four years, pre-med; four, med; two, intern. I'll have my M.D. at twenty-eight."

"*Oi, vay!*" You wring your hands. "An old maid! When will you find time to meet a nice boy and marry?"

"Don't be silly. A girl can do both."

* * *

See what I mean? A *fahrkerrta velt* (upside-down world).

And you wonder how the hormones got crossed.

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ANNOUNCEMENT

THE ZAGLEMBIER SOCIETY WILL HAVE ITS 14th ANNUAL BANQUET ON THE 7th OF MARCH AT THE NORTH BATHURST TALMUD TORAH

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PICKET SOVIET EMBASSY

OTTAWA, (CJN) — About twenty five students, members of Zionist groups, picketed on Monday the Soviet embassy in Ottawa at Charlotte St.

The picketers carried placards demanding full cultural rights for Soviet Jews.

The group was led by Stan Lukin who was later received by the Consul General of the USSR.

TO PARTICIPATE IN RUDERMAN AGUDAH DINNER

NEW YORK — A number of leading Canadian Jews will participate in the 43rd anniversary dinner of the Augudat Israel of America. The Toronto delegation will be led by Moshe Nussbaum, president of Agudat Israel. Jacob J. Ruderman, Rosh Yeshiva of Baltimore, will be the guest of honor of the dinner which will take place Sunday evening, February 28th at the Hotel New Yorker.

TENDER LOOK — Exotic Daliah Lavi and Peter O'Toole in Lord Jim, story of the exotic Far East, which opens Wednesday evening, March 10th, 8:30 p.m., at Odeon-Fairlawn Theatre.

GLASSMAKING IN ANCIENT GALILEE

By ANITA ENGLE

When I turned up at the Corning Glass Centre in New York State some seven year ago, bringing, for classification, a suitcase of broken glass which I had collected on ancient sites in Galilee, I met with considerable incredulity. Galilee was nowhere mentioned by writers on ancient glass; neither did Israel nor Palestine appear on the great research centre's map of countries which had figured in glass production.

The Corning expedition which came to Israel last summer to carry out a glass dig in Galilee is, therefore, a most welcome indication that the horizons of glass research have broadened considerably in recent years. While the visitors did not succeed in uncovering an ancient glass-making furnace, which was what they had come to search for, by the very fact of their visit to Israel, and the general interest in the technological aspects of ancient glass which they have aroused in this country, they have achieved results which are far beyond the limited objective which they set themselves.

Israel, like most other countries, has tended to treat ancient glass as a minor side line of archaelogy. Yet this neglect of one of the most typical products of the Holy Land has rendered a disservice not only to the understanding of the ancient glass industry in general, but also to our knowledge of the economic structure of the Jewish community during the Mishnaic and Talmudic periods.

Glass-making in ancient Israel was by no means limited to the time of the Mishnah and the Talmud, (i.e., from about the first century B.C.E. to about the sixth C.E.). It is, however, a period which is of the utmost importance in the history of glass-making. It marks the appearance and development of glass blowing, and it was from this and neighbouring areas that this valuable, mass-productive technique was disseminated throughout the Roman Empire and beyond.

Strangely enough, glass historians have regared this period as "terra incognita" in glass history, since they have so little information about it. One says "strangely", because it is just these first four or five centuries of the Christian Era which are most profusely documented in Israel, both by archeological finds, and by references to glass and glass-making in Hebrew and related writings.

Perhaps there might have been more realisation of this had not glass historians been misled by their own incorrect nomenclature. Much of the glass production of the Jews and Palestine is hidden under such general and loose terms as "Syrian" and "Roman".

Only when there are precise names for the various types of glasses, and a body of detailed information for cross-reference can we derive full benefit from the modern instruments and techniques now being used to investigate the origins and developments of an industry which is still one of the most important products of civilisation.

A case in point is a report of a chemical analysis of some 200 specimens of ancient glasses which was published in the U.S.A. "Compositional Categories of Ancient Glass" — Science 133 (1961); also "Science in Archaeology", Thames and Hudson, (1963).

In themselves the analyses form an extremely interesting piece of work, the major product so far of the technological approach in which, it is believed, lies the future of research in ancient glass. The U.S. Atomic Energy Commission participated in the research.

Most interesting, from our point of view, was the chemical division which appeared to be typical of the glass industry centered on the Syrian, Phoenician and Palestine coast in antiquity. The analyses showed that a new type of glass began to be made there around the fourth century B.C.E. That is, from the Hellenistic, or possibly the Persian period.

Glass of this composition appeared to be typical of Palestine and the area until the ninth century C.E. It was this glass which went with the Roman into Western Europe, and continued to be made there some 400 years after the break-up of the Roman Empire.

The report is at some loss in dealing with this important new data, since the dates do not fit in with the accepted notions of glass history, nor its terminology. In cannot provide a satisfactory answer as to why glass makers in a certain geographic area suddenly, around the fourth century B.C.E., should have switched from antimony to manganese. It can only suggest "the possibility that the distinction represents simply the use of one decolorant instead of another", possibly for reasons of economy.

At the same time that the chemical analyses were being carried out in the United States, the writer was carrying out independent investigations in Israel. The period covered was practically the same as that of the above-mentioned division, which the report calls the Roman Group.

It has been instructive to measure the U.S. laboratory finds against the discoveries made on the spot, and gleaned quite simply by following the clues found in Hebrew writings, in ancient history, and in the earth of Western Galilee (once part of the Phoenician coast).

Whether the political events in the Near East at that period do in fact account for the changes in the materials used in the glass batch, is a matter which requires fuller investigation. However, the facts are indisputable that in the fifth-fourth century B.C.E. there were great political changes in the Near East which profoundly affected the coastal cities of Syria and Palestine, and the course of industry and commerce in a large part of the Mediterranean area.

These changes followed on the Persian conquest of the area in 525 B.C.E. The old political boundaries were broken down. The ancient crafts and industries which up till then had been jealously guarded by the temple authorities in Mesopotamia and elsewhere were brought under one "lay" government. A new impetus was given to technological expansion.

Last, but not least, the Persian conquest marked the return of large numbers of Jews from Babylonian Exile. And, strange as this may seem, it is this factor which would appear to have some connection with the changes which are known to have taken place in the glass industry in the fifth-fourth centuries B.C.E.

There is good reason to believe that among the returning exiles were craftsmen who had worked in the glass industry in Mesopotamia, which, at that period, had achieved the highest stage of technological development in the ancient world. Evidence of this is found among the tablets collected in Assurbanipal's library at Nineveh in the seventh century B.C.E.

Very important was the development in the furnace. As the tablets indicate, furnaces had begun their evolution towards the sustained heat without which glass-blowing, the revolutionary development in the glass industry, could not have come about.

That Jews from Babylon returned to the old glass-making centres of the Galilean-Phoenician coast is attested by references in the Mishnah and the Talmud. And it is here, along the Phoenician Coast, that glass-blowing was first to have been used for mass-production sometime in the first century B.C.E.

As previously mentioned, Hebrew writings show that for the next five or six centuries at least, the Jews of Galilee and elsewhere were much involved in the glass industry. Not so commonly known is that the local skills, used to such superb effect in the glass wall mosaics of the fifth-sixth centuries C.E., continued to be utilised by the conquering Moslems into the eighth century, and later, for when Benjamin of Tudela visited Tyre, Sidon and Antioch in the twelth century (well into the period of Islamic glass), he found Jewish glassmakers still carrying on their ancient craft there.

ADEN JEWRY

(Continued from page 4)

It now has 70 boys and girls from 38 families, some of whom have as many as seven children at the school. The largest families are invariably the poorest. A recent survey of the community estimated that more than 125 people would probably need financial assistance in the event of an enforced exodus.

About 38 families have houses in England and live there, while the fathers continue to work in Aden. A large majority of the remainder are bachelor shop-workers.

As things are, the Jews who have persisted in remaining in Aden for as long as this will continue to do so until the knife is at their throats. This seems to be becoming more imminent now that the Federal Government has announced its intention to align itself more closely with the Arab League countries after independence.

Money seems to be the main-spring of existence everywhere, but in Aden the pursuit of it is a way of life. The expectation that fills the air when a big ship full of tourists is due — lambs to the slaughter — is sadly lacking in human dignity. Money is the "golden arm", the only security people in Aden know, or perhaps they want it for its own sake.

Aden Jewry will probably never die out completely. There will always be a few "Adenites" who will stay on regardless of what happens. The rest, however, will probably fade away, as seems to have happened to their piety — not the piety of Judaism, but the piety of "religion".

That is Aden Jewry's greatest loss.

TORONTO OBITUARIES

BROWN, SOLOMON. On February 17th, late of 3388 Bathurst Street.

COHEN, ESTHER. On February 17th, late of 3905 Bathurst Street.

ENDE, JEANETTE. On February 17th, late of 109 Carmicael Avenue.

KATZ, LOUIS. On February 19th, late of 18 Ross Street.

MERKER, IDA. On February 19th, late of 170 Strathearn Road.

KOPATICK, SARAH. On February 15th, late of 7 Farrington Drive.

PANCER, JOSEPH L. On February 18th, late of 31 Glen Rush Blvd.

ROBOVSKY, NATHAN. On February 21st, late of Owen Sound, Ont.

SERBER, FANNY. On February 17th, late of 54 Blue Forest Drive.

SHERMAN, MORRIS F. On February 19th, late of 8 Kirtling Place.

SHERMAN, WILLIAM D. On February 20th, late of 10 Glen Edyth Drive.

TEACHMAN, MARY. On February 19th, late of 499 St. Clements Avenue.

Services arranged by Park Memorial Chapel, 508 Spadina Avenue.

BERMAN, SAMUEL. On February 17th, late of 662 The Queensway.

TUCKER, JOSEPH. On February 19th, late of 61 Fairholm Avenue.

Services arranged by College Memorial Chapel, 331 College Street.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.
Jewish National Fund
In TORONTO Call: 781-5515
188 MARLEE AVENUE
In HAMILTON Call: 544-3649
276 KENILWORTH AVE. N.

COLLEGE MEMORIAL CHAPEL
331 College St. - WA. 2-0619

FIRST YIDDISH BOOK OUT IN MOSCOW NOT AVAILABLE IN STORES

● The Soviet Union's first Yiddish-language book in four years, published in an edition of 15,000 copies, appears to have been lost in the mysterious workings of Moscow's book distribution system.

A survey of downtown bookstores in Moscow disclosed that 86 copies of the attractively printed 485-page volume reaches a single Moscow bookstore in the last week of January. The small supply was sold almost immediately on the basis of advance orders.

Publication of the book, This Is How We Live, a collection of 18 articles about the life of the Soviet Jews, was preceded by a wave of publicity directed abroad. Publication of the book has not yet been announced in the Soviet Union's Russian-language press.